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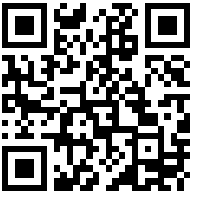

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THE

PROPHETIC TIMES.

A Monthly Serial,

OF

SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS,
AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. V.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen."—ROM. 11 : 33–36.

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"Behold, I come quickly."

Rev. 22 : 12.

It is through the heavenly atmospheric medium that blessings of light and heat from the sun are gently, yet effectively diffused all over the globe, producing vegetation and covering the earth with good. How beautiful an emblem have we here of the grace of God, through which his rich, free, and unsearchable spiritual blessings are conferred on the people of His New Creation in Christ Jesus! When the sin of Adam brought death and a curse on the earth, the Lord Jesus at once stepped in and assumed a mediatorial office, preventing the immediate consuming effects of that sin, by promising satisfaction to the outraged majesty and despised love of God. From that hour up to this present time, and forward through the eternal ages, will every blessing of earth and heaven be traceable to the unmerited favor of "the God of all grace," based on the propitiatory and well-pleasing sacrifice of His incarnate Son.

"Even so, come, Lord Jesus."

Rev. 22 : 20.

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The Prophetic Times.

Vol. V. JANUARY, 1867. No. 1.

Special Contributions.

MODERN VIEWS OF THE MILLENNIUM.

THE DIFFICULTIES WHICH EMBARRASS THEM.

BY REV. R. CAMPBELL, NEWBURYPORT, MASS.

(Furnished by a friend.)

JESUS CHRIST will come again in person to our world. So far all evangelical Christians are agreed. But there is a diversity of opinion as to the time of His coming with respect to the millennium. The general opinion of Christian people in this country is, that the Saviour's second coming will be post-millennial. It is their belief that the world will be first converted, in order to the introduction of the millennial period in its fulness of glory; that then for 1000 years, or 365 times that sum, the people will be all righteous; that afterward, there will be a falling away; and that finally, after all this, will be the second coming of Christ for the resurrection of the righteous and the wicked, and the last judgment. This view of the relation of the Second Advent to the millennium, it must be confessed, whatever its claims on our belief, is at all events embarrassed by very serious difficulties.

One is, that this opinion is very modern. Standard works in Ecclesiastical History fail to give us the slightest trace of its existence in the primitive Church. On the other hand, the doctrine of Christ's personal reign on the renovated earth, with the saints of the first resurrection, was the prevailing belief of the Orthodox Church for the first three hundred years.

A second is, that we are so constantly, in the New Testament, instructed to watch and wait, to look and be ready for the second coming, and are reminded that our "redemption draweth nigh," though the times and seasons we know not; just as though each succeeding generation of the Church should contemplate the event as possible in their own age. And the precise difficulty is, to see how the Church could be thus admonished in the Scriptures, and yet confidingly receive the popular doctrine that Christ is not to come in our age, nor in many ages; no, not until a thousand years—yea, perhaps, three hundred and sixty-five times this sum had sped their course.

A third difficulty is, that this glorious state of things, this wonderful epoch, has not been put down among the precursors—the signs of the second coming.

Our Saviour gives the disciples these precursors, these signs, in one of His last earthly communings with them. But, surprising as it may seem, the world's conversion is not among them. He instructs them to expect false Christs, and wars, and rising of nation against nation, and kingdom against kingdom; and famine, and pestilence and earthquakes in divers places, and persecution and hatred of all nations for His name's sake, and the abounding of iniquity, and the waxing cold of His people's love, also the preaching of the gospel of the kingdom in all the world, not for the conversion of all the world! Strange! but so it is; not for the conversion of all the world, but for a witness unto all nations! This it might be, though a handful only were converted, or even none.

The other signs which he instructs them to expect, are the great tribulation of the covenant people, during which Jerusalem is to be trodden

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down of the Gentiles, even as to-day we see it, until "the times of the Gentiles be fulfilled," the times of their merciful visitation. Besides this, are "signs in the sun, and the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

But, be it borne in mind, that among all the signs of the second coming which our Saviour gives by the pen of either of the Evangelists, not an allusion to, or hint of the world's conversion have we among them all. So soon as they have concluded with the last sign of terrible commotions, and overturnings, and men's hearts failing them for fear, &c., the very next thing is not, *Then* shall the world be converted, and so continue righteous for a thousand years; no—no; but it is: "*Then* shall they see the Son of Man coming in a cloud, with power and great glory."

In the repeated illustrations of, and allusions to, the state of things in the last days before the second coming, whether by Christ or by His Apostles, we find nothing like a millennium, or world's conversion first. The Saviour compares the state of things in the world before his coming, with the state of things before the flood: "But as the days of Noe were, so shall the coming of the Son of Man be."

He represents the wise and foolish virgins, instead of waiting, or diligently getting ready for the coming, as He bade them, as being both asleep. That is, the Church generally would not be looking for Him. This is in keeping with what our Saviour says in another place, viz., Luke 18: 8, "And when the Son of Man cometh, shall He find faith in the earth?" Faith in Jesus as the only Saviour He will find in many persons, though comparatively inefficient; but how rarely a faith of waiting, watching, holy expectancy, as to the nearness of His coming. "Shall He find faith?"—the faith that waits, watches, looks, for Him?

While holy Scripture seems not obscurely to hint at a low state of religion, and abounding unbelief in the professing Church generally, next before the coming, we hear nothing of the world's conversion, or of the latter-day glory, of which the prophets were so full. We hear of nothing like this as preceding the coming, nothing like it from our Saviour's lips, surely. Nor do we hear of anything like it in the Acts, or the Epistles. In the Acts, third chapter and nineteenth verse, Peter alludes to the coming of the latter-day glory, millennium, or world's conversion, by using the phrase, "times of refreshing," "times of restitution." But in immediate connection he speaks of the Saviour's second coming as a synchronous event, and not as being postponed till this glorious era has gone by!

In the Epistles, repeated reference is made to the "last time," "last days," "latter times," signifying the whole period between the two comings, and especially the latter portion of it. But not a hint have we in any of them, of the blessedness of millennium glory, of the world's conversion, as filling up any part of this period. Paul tells Timothy, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, &c.," evils which, as Paul says, had begun to work in his own day. But not a syllable has he of a world's conversion, or latter-day glory, either in the course of, or immediately after these latter days, and before the second coming. No, nothing of this is there to animate the soul of Timothy in his arduous labors under this dark, and still darkening cloud. 1 Tim. 4: 1.

John, in his first Epistle, having exhorted his brethren to beware of the spirit and power of worldliness, and having admonished them that the present earthly state is passing away, proceeds to call it even then, the last time, and because the coming of Antichrist was wont to be reckoned by the Church as among the signs of the last time, he adds: "Even now, are there many Antichrists, whereby we know that it is the last time." 1 John 2: 18. Please note particularly, through all this last time, even till Christ come again, however long it continue, Antichrists are to be in the ascendant, according

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to John. But not the slightest intimation does he give that any part of this entire "last time" before the Advent, is to be filled up with the millennium, or world's conversion.

Jude writes that "there should be mockers in the last time," who should walk after their own ungodly lusts till Christ come to execute judgment. But he says not a word of the world as being converted and walking in righteousness in this "last time."

In the like manner Peter, in his second Epistle, 3 : 3, writes, that "there shall come in the last days"—what? The general conversion of all scoffers and opposers? No, no. But he says, there shall then come "scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Yes, they will not believe anything about this second coming, just as though the promises on this subject in the Bible were all nothing worth; just as though nothing of the kind was to be expected. Thus Peter speaks of these infidel scoffers of the last days. But he does not so much as make the slightest reference to that long, long period of the world's conversion which is now popularly supposed to elapse before the coming. Instead, he represents this infidel spirit as prevailing to the end of this dispensation, when, as he tells us, it is to be suddenly filled with the terror of Christ's actual appearing for judgment upon His enemies, also for the renovation of the earth and filling it with righteousness. This renewing, and this filling the earth with righteousness, we must note, however, does not *precede* the coming in Peter, but *follows* it. It is with the Apostles just as it is in the Prophets. Surely here is something very singular. It is this,—if the "new heavens and new earth" of prophecy, if the millennium, or latter-day glory, when everybody is to be righteous, if this blessed period is to be, as popularly supposed, *before the coming*, that it should by Peter, in his Epistle, *be so clearly put after it.* We find him doing here precisely as he does in the Acts. Singular this, very singular, surely. The same fact is quite as noticeable in John's Apocalypse. It is very singular that *all* the New Testament writers should agree in designating the last times before the coming, as the times of Antichrist, and not say *one word* of that glorious day when all the people are to be righteous, although according to the popular view it must come in for a very large share of these last times. Finally, supposing this to be the true view, it is very singular that our blessed Saviour should profess to give His disciples the signs of His coming, and should actually give them so many comparatively unimportant signs, and then *wholly omit the sign of the latter-day* glory, when everybody is to be righteous. The more singular is this when you remember this very subject fills a larger place in the Old Testament than any other, and by it the locality of this glory is determined to be this very earth. Tell me, therefore, why does not our Saviour or the New Testament writers put down this glory as one among the signs or precursors to the Second Advent, if the popular supposition on this subject be right—that is, if this glory is to precede this event? Is not this a very serious difficulty?

A fourth difficulty to the doctrine in question consists in the fact that Jesus Christ and the Apostles never appear to have made use of this consideration as a motive to fire the hope and increase the effort of missionaries and Christians generally. This motive is made much account of in our day by all advocates of the popular view.

Perhaps the most serious objection that has ever been urged against the doctrine of the premillennial advent is that the tendency of the doctrine is unfavorable to missionary exertion.

However, I must beg leave to demur entirely to this conclusion. I would appeal to your memory as to some of the most devoted missionary preachers, as the late Dr. Poor, of the A. B. C. F. M., and some others of modern times, especially from Britain and the neighboring continent, and would ask if their untiring labors were conducted with any other expectation than that only an election among the heathen would be given them as the reward of their toils and their prayers? Yet further, I would appeal to the teaching of those ancient most extraordinary missionaries of the primitive Church, and ask if they expected, as the fruit

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of their efforts, anything more than the ingathering of an election before the coming?

The most distinguished missionary ever given to the Church of God on earth was the Apostle Paul. And what was it that made him such a burning and shining light in the field of missions? When he went into Arabia directly after his conversion, was it his expectation that all in that region would be converted? Was it this that gave him *his* zeal there?—or when he returned to Damascus?—or when he went up to Jerusalem?—or when he was publicly sent by the churches all over Asia Minor, or into Macedonia, or into Achaia?—or when he preached the Gospel at Rome?

Was it any such expectation with reference to his own generation that so fired his spirit, or indeed with reference to any future generation, until the brightness of the coming had been revealed for the destruction of Antichrist? No, no, nothing of the kind. The reason is, he labored not from that legal spirit that gets its animating determination rather from the measure of visible success, than the gracious constraining love of Jesus. Most emphatically, the latter affection was the controlling motive with him, and it was mightily effective. Could the Church of Christ ask for a more glorious exhibition of the missionary spirit?

The difficulty, therefore, to the doctrine of the world's conversion before the Second Advent, is just this: that our blessed Saviour and His Apostles appear never to have used this stirring motive to encourage the hope and increase the effort of missionaries and Christians generally.

A fifth and last difficulty to the doctrine in question is, that there are *no* Scriptures which give it their support. There are no Scriptures which can be shown by the connection to set forth the idea that our Saviour's Second Advent will be not until after the world's conversion has gone by—not until after the latter-day glory has gone by. Indeed, for aught that appears in God's word, the latter-day glory is *really everlasting*. The millennium, or the epoch of the world's conversion, is only its first instalment. It is a mere introductory and preparatory period to an *interminable series of ages of glory*. At the close of the millennium there is to be a temporary outburst of Rebellion. This is suddenly to be destroyed by an outpouring of fiery judgments. All ungodliness shall then be swept into the lake of fire. The promised regeneration which began with the beginning of the millennial epoch, will now be perfected. The new heavens and the new earth at this crisis being delivered from the last and least remains of the curse of sin, will henceforth be the consecrated, blood-purchased home of the redeemed, and so continue forever.

But the precise difficulty under contemplation, is just here, viz., the entire want of any just Scriptural confirmation for the views generally received in our country respecting our Saviour's Second Advent and its relation to the millennium, or world's conversion, as that it will be *after* this wonderful epoch—not *before* it.

We find in the Evangelists no millennium or world's conversion before the Saviour's advent, and the "end of the world," as it is in our translation—more literally, "end of the age," or dispensation. The signs of the Second Advent are given in Matthew, Mark, and Luke. The end of the world, or age, is, as we find, also coupled with it, by which is meant, the *end* of the *old world* of *sin*, and the *beginning* of the *new world of righteousness*. The signs of this coming, and of the end, as we have them in the Gospels, agree entirely with the signs and precursors of the latter-day glory as we have them in the Prophets. In the Gospels, we have the closing up of the Jewish tribulation; the signs in the heavenly bodies, the distress of nations, the shaking of the powers of heaven. In the Prophets, these are the precursors to this world's renovation. The closing up of the Jewish tribulation is, in Daniel, put with the signs of the incoming of the glorious new epoch of righteousness and peace. The same is true in Jeremiah 30: 7. This dark day past, then in the same connection, we hear: "And Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid." What is this but millennial blessedness? and please note, it comes at what is described in the Evangelists as the end of the world, or the *aion*. Not to

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speak of other prophets, we hear in Isaiah of the various signs which in their exhaustive fulfilment are to precede the incoming glory of universal righteousness in this earth. And they agree entirely with the signs of the end, as we have them in the Gospels. In chapter 34: 4, we hear: "The host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." In chapter 34: 8, it is added: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." In chapter 24: 17, it is written: "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. . . . . The earth is clean dissolved, the earth is moved exceedingly."

Just such events as these our Saviour speaks of in the Evangelists as among the last things before the end of the world, or *aion*. Isaiah having got through with these, and the like terrible signs of the end of the present state of things in which "the whole creation groaneth," in immediate connection discourses of a very different state, which we all recognize as identical with the world's conversion, or this earth's regeneration. He tells us, 35th chapter, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom like the rose." In the 24th chapter, 23d verse, he speaks thus: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." In the like tenor he continues, in 25: 6, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, and of wines on the lees well refined." So it appears that our Saviour's end of the world, or *aion*, when He is to come again, means not this earth's destruction, as is by many supposed, but rather as in the Prophets, the passing away of the old state of things and the incoming of the new state of things; the passing away of the curse of sin, and the incoming of universal righteousness; the passing away of all mere earthly corrupt dominion and the incoming of the world-wide heavenly dominion, the introduction of the "new heavens and new earth," when all the people shall be righteous.

In the Acts, also, 3d chapter, we find the Saviour *personally* present at what Peter calls the "refreshing from the presence of the Lord," and the "times of the restitution of all things." Yes, at this very time, according to Peter, Jesus Christ is to be "*sent again*." But the time in question, as the connection clearly shows, and all agree, is the millennial epoch, or world's conversion,—the glorious day when the world is to be filled with righteousness, and God's "will done on earth, even as it is done in heaven." Of course, then, Christ's coming is to be at the establishment of this wonderful epoch, and not to be deferred till after it has passed away.

In the Prophets everywhere, we have the same idea. They speak of our Lord's appearing and the setting up of his glorious everlasting kingdom in its fulness at the overthrow of Antichristian governments and nations, at the conversion and rescue of the Gentile election, who had not filled their cup of sin, and at the restoration and national conversion of the Israelitish people. These are the circumstances in which old Testament prophecy sets forth our Saviour's Advent to reign in righteousness. See Daniel 2d and 7th chapters. It is at the incoming of the latter-day glory, *not after* it. Nor have we Scripture anywhere that sets forth the idea of our Saviour's Advent being deferred till after all the world are made righteous. Is not here a difficulty in the way of receiving the popular belief? Need I call your attention to any others?

Can we master these difficulties to the popular belief? Should we not fear here is a device of the adversary to lull Zion's children into deep midnight slumberings, that so the fearful day of the final Advent may burst upon all people, God's own children included, as a terrible surprise? Will it not come as a snare?

THE INCREASE OF CALAMITIES.

It is a startling truth, and one very hard to realize, that all the fearful predicted signs of the coming of Christ shall be unread and unperceived by the great bulk of mankind. Our

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instinctive feeling is, that it must be otherwise, that they will force themselves to some extent on the notice of all. Yet there is no plainer statement in the inspired Word than the warning of our Lord Himself that it shall not be so. That men will go on "eating and drinking, marrying and giving in marriage," heedless of anything strange or unusual in the world about them, until the very hour when their Lord shall come in judgment.

It may be the growth of troubles will be very gradual, and men will become used to them, and argue that it has always been so. We know this tendency exists in mankind, and have seen how, in a few months, our peaceful people became accustomed to the horrors of war, and made light of them. At the beginning, every skirmish thrilled the whole nation; at the end, daily battles scarce furnished a paragraph in the papers. However it is brought about, thus it is to be.

Whether the day of the Lord come this year or ten years hence, *when it comes* the careless world shall not recognize its forerunning signs. This truth of God's Word should teach the Christian that he must be watchful. That the signs will not necessarily be obvious, but must be searched out.

I read lately in the "Evening Post" the following statement of losses by fire, taken from the reports of the insurance companies:

"The losses during the last eighteen months in the country have been ninety millions of dollars"—sixty millions per annum! "For ten years before the war the annual losses did not exceed twenty-two millions."

That is, the loss by fire has been *almost threefold* the past year. A year or two since, the marine insurance companies of London were almost ruined by an extraordinary number of losses at sea.

I would not build much upon these facts. The thoughtful Christian may, however, do well to note them, and compare them with other facts.

We can lose nothing by being widely awake to all the striking manifestations which are developing themselves, and so strangely marking our times. B.

THE COMING OF MESSIAH.

(TRANSLATED FROM A JEWISH POEM.)

MESSIAH'S coming, and the tidings
Are rolling wide and far,
As light flows out in gladness
From yon fair morning star.
He is coming! and the tidings
Sweep through the swelling air,
With hope that ends forever
Time's ages of despair.

This old earth from dreams and slumber
Wakes up and says, Amen!
Land and ocean bid Him welcome;
Flood and forest join the strain.
He is coming! and the mountains
Of Judea ring again;
Jerusalem awakens,
And shouts her glad Amen!

He is coming! wastes of Horeb
Awaken and rejoice;
Hills of Moab, cliffs of Edom,
Lift the long silent voice.
He is coming! sea of Sodom,
To heal thy leprous brine,
To give back the palm and myrtle,
The olive and the vine.

He is coming! blighted Carmel,
To restore thine olive bowers;
He is coming! faded Sharon,
To give thee back thy flowers!
Sons of Gentiles, trodden Judah,
Awake! behold, He comes;
Landless and kingless exiles,
Re-seek your long-lost homes;

Back to your ancient valleys,
Which your fathers loved so well,
In their now crumbled cities,
Let their children's children dwell.
Drink the last drop of wormwood,
From your nation's bitter cup,—
The bitterest, but the latest,—
Make haste and drink it up;

For He, thy true Messiah,
Thine own anointed King,
He comes in love and glory
Thee endless joy to bring.
Yes, He, thy King, is coming,
To end thy woes and wrongs,
To give thee joy for mourning,
To turn thy sighs to songs!

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Selections.

THE DRAGON SPIRIT.

The Rev. Dr. Cumming, in commenting on the infidelity of the age, remarks, of the city of London: "Within a radius of eight miles of St. Paul's cathedral, there are about two millions of people, the largest population ever assembled within the limits of a city. If all the churches and chapels—Protestant, Established, Dissenting, Roman Catholic, and Socinian—were as full as they could hold, there would not be within them one-fourth of that mighty population. If I take them at a season when the weather is fine, and the public health is good, and everything is favorable, you will find the average attendance to be each only one-fourth full. If that be the average, the result will be that there are never more in church on one Sunday, in all denominations, than, if I take the largest, about 200,000 people, out of a population of two millions. And how many, do you think, of that number, are communicants? Startling fact! awful stain upon the missionary zeal—the aggressive efforts of the metropolis!—there are scarcely 60,000 who so far profess the Gospel as to avail themselves of the opportunity of commemorating the dying love, and receiving the pledges of the Second Advent of the Lord Jesus Christ. So true is this, that the steamboats and the railways alone carry from the metropolis every Sunday morning a greater population than all the churches and chapels together any one day contain."

The reverend Doctor states further, that there are in London, 200,000 Roman Catholics; 12,000 children trained to pick pockets, with the greatest tact, speed and success, or to plunder houses with the best chance of escape; 3000 receivers of stolen property; 4000 are annually committed for crimes; 10,000 gamblers; 20,000 live by begging; 30,000 regular thieves; 150,000 habitual gin drinkers; 150,000 of both sexes who lead a life of debauchery and licentiousness. "Thus there is a greater number of ostensibly depraved and abandoned characters in the service of Satan, than there are, during Sunday, in the house of prayer."

"This great city sends annually a million of money for the conversion of the ends of the earth, and rightly so; but, alas! there are millions more needed for the conversion of the population at home. And, melancholy and painful spectacle! in the midst of this scene of demoralization, ignorance, and crime, the ministers of the everlasting Gospel are found quarrelling and disputing with each other about details of discipline and forms of worship."

THE FAMINE IN INDIA.

An appalling calamity has lately befallen a portion of British India. Famine has been making fearful ravages in the Bengal Presidency, and in the Madras Presidency the distress from the same cause is described as only less terrible than that in Bengal. Residents on the spot—trustworthy witnesses—in endeavoring to give some idea of the extent of the calamity, depict scenes of the most harrowing character. When the famine was at its height, the starving poor, we are told, crowded into the streets of Calcutta, and it was estimated that no fewer than 20,000 to 25,000 starving people were wandering about the capital. At Mullick's Ghat, where the Bombay merchants raised a fund and distributed food, there was at one time 7000 famishing applicants crowded up. They were described as placed in order upon an open space waiting for the distribution. "On one side, nearly 4000 Hindoos, each with a leaf platter before him, were scattered on the wet ground, hastily partaking of the scanty dole they received. On the other side were thousands of famishing Mussulmans ranged in like manner, and watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes till their turn should come. Under the shelter of the Ghat crowded the women, girls, and

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children. Outside the gates were hundreds and hundreds who had lost their chance till the next distribution. But over all a horrible dead silence. No chattering or converse, hardly a sound, excepting when at intervals some wretch threw up his arms with an ejaculation to Heaven, wrung from him by the unappeasable pangs of hunger." More than this, officials wrote home descriptions of meeting dead bodies in every morning's ride—bodies lying in the road, with the village dogs eating them at leisure. A Calcutta journal stated that in Balasore, having a population of 12,000, the deaths amounted to 300 a day; and on the government demanding of its officials a report against the libel, the Collector of the District replied that on the 8th August he had 245 deaths in the city, on the 9th, 151, and for the week ending the 9th, 126 a day, the bodies sometimes remaining unburied for three days. The province of Orissa suffered the most severely, one paper declaring that 400,000 souls have perished in Maritime Orissa alone. Indeed, a telegram from India announces that half the population of Orissa have perished in the famine —that is, fully two millions and a half of people! An English journal remarks: "It is impossible, inconceivable, incredible that so transcendent a horror, one so utterly beyond all precedent, so utterly beyond imagination, should actually have occurred!" yet the same journal expresses serious misgivings, that when the truth shall have been fully ascertained, it will be found that the estimate here given of the desolation wrought by the famine was not, after all, greatly exaggerated. It is thus it puts the matter: "Two millions and a half of people! twice the population of Denmark or of Greece, eight Suffolks, six Hampshires, five-sixths of Scotland, dead of Hunger. . . . Two millions and a half of men, and women, and babies, our subjects, dead of hunger! Why, we are Christians, and if but one woman so dies, move the whole force of the state to secure inquiry and relief from a horror which chills the warm comfort of our wealth. It is a lie, incredible and absurd." "And yet—and yet—and yet," it significantly adds, proceeding to adduce facts and figures calculated to show that, after all, the estimate might be nearer the truth than the British people imagine, or would be willing to admit.

For truly this famine—this fearful, desolating calamity—involves a terrible reproach to the government of British India. India is ruled by the English on virtually despotic principles, the despotism being qualified professedly by the "paternal" element. The government exercises, in fact, absolute power over the natives. It has a vast revenue at command. It employs a host of officials in every district. It is backed by an immense military force. It rules as it pleases, without regard to the prejudices or the wishes of its subjects. It is all-powerful in its sphere; and being so, an occurrence like this famine cannot be regarded otherwise than as a deep national disgrace. The famine might have been foreseen and provided against. In the district where the suffering and the mortality was greatest, the crops, we are informed, failed almost entirely for three successive years. In 1864, a cyclone worked terrible ravages, driving masses of sand over the rice plains: the crops of 1865 were worse than those of the year before; and this year there have been none, an inundation having swept away the last chance of the wretched cultivators. Yet the government, at the time the calamity fell upon the country, was busying itself with measures for increasing taxation, and drawing larger rentals from the natives; and while the famine was doing its work of death, depopulating whole districts, the Governor-General of India and the Lieutenant-General of Bengal, it seems, were in the pleasant hills of the Himalayas, enjoying the cool climate, and "ordering stately ceremonials." And it is thus that British India is ruled! England, we are told nowadays, holds India by a moral tenure, and for moral purposes; and by this argument it is attempted to justify what would otherwise be utterly indefensible as a monstrous usurpation. But if the sad history of the famine be an illustration of the way in which the country is governed, we fear the rulers of British India have yet to learn what their responsibilities are to the people of one of the most splendid regions of God's earth.

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PRESENT TROUBLES OF POPERY.

The Glory Departed.

The time was when the Christian world trembled before the Pope; when monarchs held their crowns at his mercy; when he claimed, and sometimes successfully exercised, the right and power of absolving nations from their allegiance to their sovereigns; when he cited these sovereigns before his supreme spiritual throne, and with haughty mien dictated *his own* sovereign will to them, and sometimes put his foot—not in a figure, but in reality—on the necks of the highest and mightiest of them; when with divine, unresisting authority he exacted tribute from all kingdoms of Christendom, and with overflowing coffers rioted after his own will in abundance—built palaces, enriched his relatives and favorites—sometimes the basest of men, with a nepotism that is one of the blackest stains in the Papal history; and fed and endowed hosts of priests and cardinals; when, finally, he sent forth princes and armies to extirpate, with fire and sword, with dreadful fury and desolations, the "heretics." The time was, when the Pope "sat in the temple of God," and with a heaven-defying front, essayed, with awful words of blasphemy, to rule the world!

Those days are of the past—the dark and terrible past!—they are gone, and will never return again! Whatever the Papal power is now, it is scarcely a shadow of what it once was—what Pope Hildebrande made it, and hoped it ever would be. "The crown of its pride has gone to the mocker;" and he is fallen that was so mighty of old! The arm of the Almighty is smiting him day after day, avenging the countless iniquities he has, through the ages, committed against the Lord, Most High, and against his saints.

Most signally are these days revealing the weakness and the quick decay that is consuming the vital power of Popery, in the person of its head at Rome. These signs of decay are coming forth; they can no longer be concealed, however long and hard its friends have tried to hide them from the world. Rome has been very powerful in the past by the unlimited pecuniary resources at its command. By these, supplied at will from the Catholic world, it carried on its intrigues, and maintained a show and reality of power. These sources of power are exhausted, and the *poor* Pope sits as a pauper in the chair of St. Peter, an object of pity to friends and of derision to foes. He that used to *command* money by tribute from an obedient, prostrate world, constraining by his awful terrors recusant princes, is now a *beggar*, in the actual sense of the word.

These are great and significant times in which we live. In the light of the Divine Word we need not misunderstand the meaning of the wonderful events we see. The breaking down of the power of Rome, is one of the most prominent of these events. Let us rejoice that God is vindicating his name against the most ancient and most long-enduring powerful iniquities of the earth.

DOWNFALL OF THE CHINESE EMPIRE.

Truly we have reached an epoch teeming with stupendous events! War after war, and revolution upon revolution have, in our time, shaken down the remnants of Feudalism in Europe, and prepared the way for the advance of civilization and Christianity to the recesses of the farthest East. At this moment, with the 19th century a little past its meridian, just as the great enlightened Powers of the world have consented, tacitly if not openly, to a reconstruction of bases and boundaries, the legitimate effect of trade and commerce, accompanied by civilized arts, arms and laws, impinging upon the old barbaric empires, is culminating in their dismemberment. The Ottoman Porte, as the nearest to our Western activity, is the most thoroughly weakened, and has long been tottering to its fall. Its last hour has at length certainly struck in the Candiote insurrection. The intervention of the Christian Powers will assuredly extinguish all that remains of its outside vitality and influence, at least as a Mahometan State, and compel it to make the adoption of a different system its sole condition of further recognized existence.

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Next in consideration and importance to commerce, is the Celestial Empire, so-styled, that vast Asiatic conglomeration of tribes and nationalities which so long lived apart, refusing intercourse with the rest of mankind, and feeding, as it were, upon its own internal accumulations of wealth and substance; a population of 400,000,000 shut in with a peculiar quasi-civilization of its own, and boasting the possession of some progress in the arts and sciences long ages before Europe had been rescued from savage life. India, it is true, lies geographically nearer to the enlightened nations, but is already subject to British rule, and the vast spaces of interior Asia not embraced within the limits of the Chinese Empire, are divided into many comparatively feeble states now rapidly falling, one after another, under the control of the Russian Czar. Moreover, China is accessible on two sides by sea to every trading nation, and by land to the British and Russians through their conquered provinces. These facts naturally bring her next in order to our political view after Turkey, and it is quite remarkable that the news of warfare and disruption from the one quarter should, in this decisive hour, be simultaneous with like news from the other. The coincidence is worthy of very close attention as denoting the accelerated approach of the hour when it may be strictly true to say, that all the barriers have been broken down, all the chains loosened, all the paths made straight and the Gospel preached to every nation.

The latest advices received from China, indicate that the empire is a prey to incurable anarchy. One vast region, large enough to form a mighty state, has just separated itself from the Imperial rule, and declared its independence. We have heard, from time to time, of great battles, insurrections, and wide-spread slaughter, without ever fully comprehending the issue. This seems, at length, to have been attained in the result we now record.

The seceding region consists of two districts; one to the west of Chinese Tartary, embraces the provinces of Ily, situated on the river of that name, which runs northward, and flows into the Tenghis, now forming part of the Russian territory; the second is Chinese Turkestan, including several important cities which were the cradle of civilization. This country is surrounded with natural barriers and defences, and is separated from the Russian possessions on the north and west, by a range of mountains; from Independent Tartary by the peaks of Bolur; on the south and southwest it has the chain of the Himalaya and the Desert of Gobo—a line of defence as sure as the crests of the mountains. The provinces of Ily formerly served the Chinese Government for a penitentiary colony, as Siberia now does the Russian Government. Nevertheless they comprise a population of several millions, and possess many fertile valleys and plains, that yield important products, which are transported to places of sale and consumption by regular caravans. During the past half century, this region has frequently rebelled. The last time was in 1826, when the insurrection became general, and could not be suppressed. It raged and smouldered by turns until 1862, when it broke forth with greater violence than ever.

In ancient times, Chinese Turkestan enjoyed complete independence and formed a powerful state. It was conquered in the 7th or 8th century, and a part of its population was forced to migrate into China. It then counted about twenty millions of souls all devoted to the Mohammedan faith, which it has always rigorously maintained, refusing absolutely to mingle with the Tartar race, whose Paganism it holds in detestation. Some months since, this people invaded the province of Shansi, in China proper, but was unable to make good its foothold. However, it drew to its standard all who were of the same creed, and was even reinforced by a Chinese corps of 20,000 men with all their leaders and officers. It gained possession of the principal cities—the residences of the Chinese Governors—and instituted a general massacre. The frontier city was surprised during the new year's festivities, and was sacked by the ferocious invaders. Kuldja, a city of forty thousand inhabitants, held out for several months, but was at last compelled to yield. Kaskyenv and Yaskund shared the same fate, and the ravages committed were among the

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most frightful ever recorded in the annals of warfare.

At this time, the Tartar Government does not retain under its control an inch of Chinese Turkestan, and a Mohammedan state is forming in the northwestern corner of China. The latter has undoubtedly forever lost its hold upon the whole of that immense populous and fertile region. Thus, on the one side we behold Paganism foreshortened and pressed back; Mohammedanism serving as an intermediate step toward Christianity. Close behind the advance of the Mohammedans marches the iron power of Russia, bringing with it forms still rigid, indeed, yet at least Christian. Russia presses the flanks of the Turk, and all who cling to the standard of the Prophet, on the south and on the west, with hourly increasing energy and determination; and behind her again, comes the rising tide of our commerce, and the refinements of life, that it everywhere serves to introduce.

The entering wedge of Turkestan will soon split away other fragments of the great barbaric mass, and a single decade of steamships, railroads, electric telegraphs, missionaries, merchants and soldiers, operating along the seacoast and upon the inland boundaries of the Celestial Empire, may radiate the light from her circumference to her centre, each healthgiving beam serving to separate forever from her huge unwieldy bulk some province or community more enterprising, intelligent or docile than the rest.

Editorial.

THE FALLING STARS.

As God has connected His promise of the perpetuity of the earth with the rainbow, which is a purely natural phenomenon, so He has appointed certain remarkable manifestations in nature as the tokens of the nearness of His advent. In the atmosphere and visible heavens, especially, has he directed us to look for the multiplication of unusual manifestations, which He himself acknowledges and designates as the heralds and accompaniments of the introduction of the Great Day of the Lord. His words are: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." (Joel 2: 30,31.) "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21: 25–31.) "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, *and the stars shall fall from heaven.*" (Matt. 24: 29.) And the Apocalyptic seer, in vision of the occurrences thus predicted, says, "I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; *and the stars of heaven fell unto the earth*, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind." (Rev. 6: 12, 13.)

These quotations are sufficient to explain and justify the popular association of the nearness and presence of the scenes of the great judgment, and the ending of this present order of things, with such marvels of nature as that which was predicted by astronomers for the night between the 13th and 14th of November last, but did not come off, and as was *not* predicted for 14th of November, 1833, but *did* come off. It is getting to be the custom of modern *savans* to ridicule such associations as mere superstition, and the press is still engaged in making sport of the vain fears which were manifested during that remarkable celestial manifestation of falling stars in 1833. A paper,

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lying before us as we write, says: "Many now living well remember the terror with which the phenomenon was then regarded. During the three hours of its pendency, the day of judgment was believed to be only waiting for sunrise, and long after the shower had ceased the morbid and ignorant were of the sound conviction that the final arraignment was at least only a week ahead. To tell how the Mayor of Philadelphia lowered himself down a well; how impromptu meetings for prayer were held all over the land; how men sought to have old debts settled, in order to carry a clear pecuniary balance into the expected eternity; and how the creditors insisted it 'was no use to talk dollars' in the face of the general suspension of the universe, with many other scenes of humor and terror, would take more space than the careful exhibition of the characteristics, the incidents, the known causes, and the appearance of the phenomenon will allow."

But whilst there is much in such manifestations of terror which is exceedingly ludicrous, it is yet the fruit of an underlying truth, that such signs *do* belong to the ushering in of the great day, and it clearly foreshows what will be the pitiable consternation and overwhelming dismay of unbelieving and unprepared people when that day does come in reality. It would be, as we think, a very much wiser use of these sorry demonstrations, for people to take serious warning from them, and make ready for the day of the Lord, by staying their confidence and hope on proper Evangelical grounds, than thus to weaken what little anticipation of the judgment still lingers in the common mind, and to seek to persuade people that astronomy and science have sufficiently mastered the whole subject to show that all apprehensions of danger are out of place and ridiculous. What if this phenomenon of "falling stars" is natural, and to be accounted for and calculated on natural principles? What if the like has often occurred in the history of the world? That by no means affects its character as a designated herald and attendant of the incoming of the great day of judgment. There have also been distresses of nations, and roaring of seas, and calamities from disordered elements, in all ages of the world; but still these are the divinely nominated signals which are to mark the period of the end, and by which we are to be admonished and believe that it is near. And the more intense these manifestations become, the more confidently are we commanded to conclude that the great consummation is at hand.

And then what is this boasted science that would deliver the world from all apprehension from such marvellous manifestations? If the students of prophecy had undertaken to give out, as their learning of the sacred records, that on such a night, of such a month and year, such and such things would transpire, and the programme failed to be fulfilled, the newspapers and pulpits would resound from one end of the world to the other with laughs, and jeers, and condemnations of the fanaticism and temerity of all such studies and people. It would be a standing proof-text for centuries that prophecy is not for man, that only fools and crazy ones venture to touch it, or to form any definite ideas concerning it. But what have we seen on the part of these "wise men," and astronomers, and savans of superior science, in these last months. The whole profession of them, from the masters of the highest observatories in both hemispheres, to the most pretentious of the lowest retailers of their wares, gave out to the world, upon what they considered ample data for the scientific calculation and conclusion, that, on the morning of November 14th, 1866, two hours before sunrise, the earth was to make a passage through a "meteoric group," which should give to all spectators a repetition of the sublime spectacle of the *falling of the stars*, at the rate of "something like 242,000 per hour." So confidently was this asserted and believed, that the world was set on tiptoe of expectation. Science swept out her dusty observatories, and brushed off the lenses of her instruments, and gathered together her expectant professors; institutions of learning everywhere made ready for the exhibition; watchmen and watch-women were stationed with pen and pencil for observation; presidents of colleges and mayors of cities, and high authorities of all sorts everywhere, gave their

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commissions and orders; and the newspapers teemed with explanations and directions for a right understanding and enjoyment of the celestial performance. As the hours designated approached, a New York daily went to press, saying: "All classes, ages, stations, and both sexes, are on the verge of inquisitiveness in regard to the grand predicted event. The *savan* and the sausage merchant are now up nightly, the one on his observatory, the other on his attic roof, ready respectively to make and take each his peculiar impressions and observations. The entire people have become aroused, and a large fraction of our citizens intend staying up to-night as star-gazers. Every house has its watchers. The car-drivers and conductors, the nocturnal policemen, the night force on the great dailies, all those whose vocation makes them swap gas-light for sun light, are now for once esteemed peculiarly fortunate persons, and thousands on thousands of otherwise sleepers are to share their time of work, and envy the occupation which kills the tire and *ennui* of waiting for the great stellar descent."

But, with all this magnificent preparation and joyous confidence, the stellar operators did not avail themselves of the brilliant occasion. In other words, the whole thing turned out a miserable blunder—a mistake—a miscalculation. It was a total failure, at once, of what had been promised, and of the philosophic theorizing on which it was based. Yet this is the wisdom, the science, and the calm, matured and sober learning, which accounts the study of prophecy fanaticism, and proposes to deliver the world from its vulgar and superstitious fears of a literal fulfilment of what God hath spoken! And these are the world's models of sobriety and astuteness, whose words are received as oracles, and whose enlightened judgment is to be accepted over against all this stupid and over zealous talk of what the Scriptures set forth concerning things to come!

Now we make a point of this failure of science, so called, and put it forth as a legitimate ground for demanding a little more just forbearance and respect toward those who have doctrines concerning future things to deliver on the basis of investigations of Holy Scripture. If such wise men can be so sadly mistaken in their interpretations of nature, and still claim for themselves and their studies the respect of the community, we claim that it is most uncharitable and unjust to rule the study of sacred prophecy illegitimate and fanatical because some have made mistakes in the interpretation of the Scriptures. We think it no disgrace to scientific pursuits that men of science calculated confidently on a grand meteoric shower when none came; but we do think that it should teach people a little modesty in their urgency of scientific theories over against the statements of students of the Bible. We respect science for its efforts to get at truth, even when it is mistaken; but we claim the same for honest attempts to search out the meaning of God's Word, even though there have been instances in which persons here and there have misapplied its texts and dates. We do not cry down all astronomers as fanatics and fools because some have too confidently misled the world in the matter of the falling stars on the night of the memorable 14th of November last. The very mistake may be the means of reaching a better comprehension of the facts. But we claim, and we think, with justice, that neither should all students and study of sacred prophecy be condemned, because some have built up theories of interpretation which have miscarried. In the one case, as in the other, the very error is argument for more diligent and profound investigation, and its explosion the clearing of the way to a better understanding of the truth. And we can see no reasonable ground for indulgence, moderation, and leniency, in the one case, which does not apply as well, and with equal force, in the other. Those who live in glass houses ought not to throw stones. Philosophers can make mistakes as well as students of prophecy.

But, now that we are on this subject of falling stars, we will deliver ourselves a little further.

We are of the belief that what the Scriptures speak of as the *falling of the stars*, is exactly of the kind and class of these meteoric showers, for which science itself has no better popular

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name than this which the Scriptures give. We also believe, from our learning of the Scriptures, that the number and impressiveness of such marvellous displays will increase as this dispensation advances to its close; that the marked character and multiplication of such phenomena within the last century argues our close nearness to the end; and that there is to be one most marvellous demonstration of this sort, before which the saints found ready will have been "taken," "caught up," to the Lord in the air, and in connection with which the heaviest judgments of the wicked world will set in.

It is a matter of fact that such phenomena have been vastly more frequent, and grand in extent, since the time of the Reformation, than fifteen hundred years before. We have before us two lists which science has given as the result of its investigations on the subject. The one notes, from A. D. 1 to A. D. 1500, *three;* and from A. D. 1676 to A. D. 1833, TEN, such meteoric showers. The other list gives for the first 1500 years of our era, *seven*, including all parts of the world; and for the last 365 years, THIRTEEN, *and nine of those within the present century*, that is, in the last 65 years, with another, to be the most marvellous of all, that did not come off just when it was expected, but is now announced as certainly to occur before another year has passed. We take these records of science and lay them by the side of the records of prophetic Scripture, and ask whether they are not suggestive of something more substantial and solemn than the "nebular theory" of astronomers? And if people desire to be wise, let them take the wisdom which God is hereby pressing upon their acceptance.

One word more. If it lies within the power of astronomic or meteorologic science to tell with even proximate certainty when the next grand meteoric shower shall come, we desire to have our readers look towards it with a deeper and more spiritual solicitude than that which pertains to mere curiosity or even science. Let them be assured that it will be in advance of some such celestial manifestation, that God's ready and waiting people shall be suddenly and noiselessly translated from earth to the sky, and that along with it shall come the terrors of not a mere imaginary day of judgment, but the dismay and perturbation of a REAL one; when not only mayors shall seek to hide in wells, but "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man and every free-man," will "hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. 6: 13–17.)

THE EASTERN QUESTION.

VIEWED with the eyes of men of this world, "the Eastern Question," as it is called, is simply a question of the balance of power in the East—what disposition is to be made of the Turkish Empire?—who is to have control of Constantinople, Smyrna, Damascus, and Alexandria?—who is to be master of the Bosphorus, the Dardanelles, the Isthmus, and the Holy places? But, to the student of prophecy, it is a question of far more interesting moment, and touches the sublimest portions of those sacred predictions which tell of what is to come to pass in the latter times. Whole systems of interpretation hang upon the solution of this Eastern Question, and in that solution will be solved whether much that we take to be prophecy is such at all, or not.

It is impossible, therefore, to be indifferent to the fact that, for the fourth time in the last fifty years, this question is now forcing itself into the front of European diplomacy, and demanding a decisive settlement—a question which twice brought the Old World to the brink of a general war, first in 1827, and next in 1840, which produced one of the severest conflicts of modern times in 1854, and which at this moment, is more pregnant with vast and many-sided results than any other that is now enlisting the interest of the world.

That the time for the downfall and partition of the old worn-out Turkish dominion has about been fulfilled, is agreed on all hands. The unsatisfactoriness of the relations of the Porte with its numerous Christian subjects, the estab-

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lishment of one independent nationality after another within its borders under European protection, the recurrence of powerful revolutions, as just now in Crete and Epirus, and the reorganization of great concentrated powers, jealous of each other, around its whole domain, all combine to make some new order inevitable. What that new order is to be, is the question. It may involve a general European conflict, in which the winner shall be the master; or it may be some *via media*, according to Napoleon's favorite doctrine of satisfied nationalities, which will at once dispense with the preposterous perpetuation of the miserable and disgraceful Ottoman fossil, and with the forcible division of its spoils among the great European Powers; or, what is very probable, as far as can now be seen, there may be a general European embroilment first, and the new nationality arrangements afterwards, reopening Palestine to the Jews, and reconstructing in some sort the five Eastern divisions of the old Roman Empire.

The English press, while it earnestly deprecates the idea of a new war on the "Eastern Questions," very plainly intimates that England will certainly fight to prevent the acquisition of Egypt by any great European Power, which resolution, if England holds to it, must pretty certainly compel her, however unwilling she may be to do so, to join France in preventing the acquisition by Russia either of Constantinople or of any territory the possession of which would tend to give Russia control of the Black Sea. For while France, under Napoleon III, is perfectly capable of leaving the European provinces of Turkey to group themselves into new and independent communities, it is clear that she could not permit Russia to aggrandize herself in the Levant without balancing that aggrandizement by acquisitions of her own. Russia at Constantinople necessarily means France at Smyrna and Alexandria. It is probably of good omen for the peaceful adjustment of the "Eastern Question," that the three powerful states of Central and Southern Europe, Prussia, Austria, and Italy, are now alike interested in preventing the growth of the Russian power southward, and in securing to the Christian populations of Turkey — Sclavonic, Greek, and Roumanian—the greatest possible development of their own resources.

Russia is certainly moved and moving once more on the subject, and seems bent on securing to herself a southerly outlet to the sea. If her designs are pressed, it must disturb the peace of the world, and bring down sudden and terrible calamities on Europe. But publicists and prophecy agree that her efforts, whatever they may be, can add nothing to her territory or influence. Rosh is plainly reserved in the prophecies for an irruption upon an order of things quite independent of him, and subsequent to what now exists. The life of a new civilization, more opulent and brilliant than that which Islamism has for centuries trampled under foot, must first pour into Syria, and reillumine the hills and valleys of the Holy Land, before this "chief prince of Mesheck and Tubal" shall be able to set foot on the mountains of Israel. To attempt it now will precipitate the solution of the Eastern Question, but give no gain to Russia. This, however, it is likely to do. It will be the occasion for driving the crescent and the turban from the Bosphorus. It will likely make Constantinople a Greek or Roumanian capital. It will likely set Syria free. It will likely open the doors for Jerusalem to rise from the dust, and for the return of her long-exiled sons by thousands to their ancient metropolis. And then will be the terrible but short-lived reign of the Antichrist, preceded by the translation of the saints, and ended by the personal revelation of Christ in consuming fire. Events are hasting. Their shadows are visible. The end is at our doors.

A HEBREW CONGRESS.

THE *Gazette de France* alludes to a convention of Hebrews to assemble this year at Paris, to reform if possible some of the dietetic laws of that people, to suppress polygamy, which obtains among them in Algeria, and to secure the right of female children to inherit in that country. The French Government is said to be very anxious for these reforms as they relate to Algeria, where there are now 40,000 Jewish families who have thus far, for religious considerations, declined French citizenship.

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CORRESPONDENCE.

An intelligent member of the Presbyterian Church writes: "Some two years ago, I happened to meet with your work on the 'Last Times,' and was very deeply interested in its perusal. It was the first work of the kind I had ever seen, and it suggested a subject wholly new to my mind. I had, indeed, looked forward to a period, somewhere in the indefinite future, when the knowledge of the Lord should cover the earth, as the waters cover the sea; but I looked for the agencies now employed to bring about this great consummation. I also looked for a time in the far distant future when Jesus Christ should reign King of kings and Lord of lords, but only, as I thought, when this earth should have become holy. I am now satisfied that these views were wrong, and that the conversion of the world by present agencies is not to be looked for, except as it will be accomplished when our Lord himself comes. I believe, moreover, with you, that that coming is not far distant, and that there are some living who will see it in the flesh. I used to think that the prophecies concerning the second coming of Christ, especially with reference to the probable time of the advent, were meant to be a sealed book to us; but I now think I see a deeper meaning than formerly in the declaration of St. John in Revelation, that the Lion of the tribe of Judah hath prevailed to open the Book, and to loose the seals thereof. While fully granting that no man can tell the day or the hour when Christ shall come, I as fully believe that its proximate time may be pretty certainly ascertained by those who faithfully search for it. I fully agree with you, that the signs of the times in which we live seem to foreshadow great events—even that the end of this dispensation is nigh at hand."

A returned missionary, who has spent nearly ten years among the heathen of Asia, writes: "Since my return to this country, my mind has been deeply interested in the subject of the Second Advent, and from no source, save from the Bible, have I derived so much pleasure and profit as from your writings. Your views strike me as more rational and scriptural than those of any other writer of prominence I have seen."

THE COMING MAN.

The New York "Mercantile Journal" alludes to a very remarkable utterance in the shape of a new pamphlet just published at Vienna and ascribed to the pen of "a very exalted personage," meaning the Emperor of France, who, to throw his critics off the scent, has caused his essay to be published in the Austrian instead of the French capital.

One passage of this production is so peculiar that it has translated it from the original. It relates to the possible *future alliances of Austria*, and hints broadly at some vast change impending on this continent.

"In fact," says the writer, "it is felt that there is something like a formidable revolution preparing in the United States of America. It is looking for the man who is to sweep it away, and that man is awaiting the providential events which are to call him forth. Attila, Constantine, or Charlemagne; a man of good or a man of evil; Cossack or Frenchman, German or Italian, no one can tell what or whom. And here we have the events already announced by the great thinkers of our epoch.

"The creation of a powerful empire in Mexico might be one of those events, if not for Europe at least for America; but there an extraordinary man is needed, a man active and strong as Charlemagne; resolute as Fernando Cortez; a skilful politician like Philippe II; a wise reformer like Gregory the Great. Alas, only a prince was placed where almost a god was required! The idea, however, was great, but the men and the means fell short of the idea. . . . . .

"The United States can no more than Europe escape the transformation; religious, political and social, which is, at this very hour, working in every mind. . . . . Let Austria remember Kœnigratz and France forget not Waterloo."

The plain interpretation of the above is that some strong-handed master is needed for the world at large, and the United States in particular, and that his coming is at hand.

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The Prophetic Times.

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Special Contributions.

THE NON-WITNESSING CHURCH.

For more than thirty years past, evidence of the most convincing and overwhelming character, has been repeated and multiplied on every hand, in favor of the "blessed hope" set before us in the Gospel, of the near approach of the Advent and Kingdom of the Lord Jesus Christ, to be manifested in glory and in power, upon this fallen and sin-cursed earth of ours. All controversy on the subject has wellnigh ceased, for the testimony of the prophetic word is so plain and decisive, that all candid interpreters have been compelled to admit the truth of those principles of interpretation, by which the pre-millennial Advent and personal reign of the Redeemer, is so abundantly proved. And yet we find, that every branch of the professing Church maintains the most profound and ominous silence on the subject. Pulpit and press, sermons, tracts, newspapers, all the means and appliances appropriated to the spread of religious truth, or of denominational instruction, all agree to ignore or pass over in silence, the grand and glorious truth of our own day. Our testimony, like that of Noah, is rather preached to "spirits in prison," than to a faithful generation of watching and waiting souls. This is a fearful sign of the times indeed. The times of the Gentiles are running out, the time of the end is at hand, the ten prophetic kingdoms are indeed about to be manifested, with Antichrist himself at their head, the Jews are on the eve of restoration to their own land, the great tribulation is casting its darkening shadows around us, the awakening saints are arousing from slumber, and are pluming themselves for the flight from mortality to immortality, and from earth to heaven. And yet the priesthood and ministry of the day, are passing by or neglecting, that which they, as in duty bound, ought to lift up their voices as a trumpet to declare, while time, and voice, and opportunity, still remain to them.

Let them not continue to despise that God whom they profess or pretend to serve, for this they do, when they despise the testimony of the *Holy Ghost.* It is a remarkable fact, that although all modern Churches and parties refuse as such, to receive the Advent doctrine, or to incorporate it into their standards, yet many persons in their midst, have been raised up as individual witnesses for this truth, and to declare and maintain it, in the midst of them all. The glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, the holy Church throughout all the world, are all with us, and a very little time will prove who are the false prophets, the unfaithful servants.

"My Lord delayeth His coming," is the siren song, which has so long been sounding in the ears of a corrupt and slumbering Church, and of a condemned and guilty world, but in the midst of all this, we rejoice to know that we shall soon hear the sound of the chariot wheels of our returning Lord, and that we shall soon be called upon to receive our descending Saviour, when He shall return in glory. We are taunted with the failure of our predictions, and with the differences prevailing amongst students of prophecy, but in the face

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of all this, there is the most wonderful harmony and concord prevailing amongst those who, in faith and in patience, have been devoting themselves to the spirit of prayful inquiry, as to "those things which are coming on earth."

We may be wrong about *dates* and *circumstances* (and no wonder), but we are not wrong about *facts* or *promises*. We know that the word of God is on our side, and that His word has been fulfilling down to the present hour, and we know that no power on earth, or in hell, can turn aside that word, or delay its blessed and complete fulfilment. If every word of God is true and holy and certain, much more is it likely to be so, when the Kingdom and glory of the Everlasting Son, the Son of His Love, is the subject-matter in question.

All the hopes and future happiness of the human family, both on earth and in heaven, are gathered around and concentrated in the person, the coming, the kingdom, the priesthood, the glory of the blessed and adorable Lord and Saviour, and yet we are practically and inferentially told, by our modern Pharisees and Sadducees (ministers, alas, included), that the Lord will not come for many ages, and that existing instrumentalities will convert the world. Vain hope indeed! The hope of the hypocrite, and of the fool. The Roman guards reported to the Jewish Sanhedrim, that the body of the Lord was stolen away while they slept, and the time is near at hand, in which there shall be a stealing away of the bodies of the watching and waiting saints, from the midst of an unbelieving and wondering world, sunk as that world is, in darkness and in sleep. The Church, alas, instead of being the Lord's witness in the world, has fallen into the world's embrace, like Samson into the lap of Delilah, and has wellnigh lost her power of testimony. Instead of being the light of the world, her own light has been put out, and her very candlestick will shortly be taken away.

The professing Church of every name, creed, or party, while professing Christianity (as they call it), has, for the most part, apostatized from the blessed Hope of the Apostles and Prophets, and has sought to obtain, or to secure to itself, in the midst of a world still under the curse, and under the power of Satan, a glory which can only be obtained in resurrection, when death and the curse shall have been rolled away. The Gospel of the Kingdom has been preached, and the kingdom itself must now be revealed, both in its earthly and its heavenly glory. This cannot be without the presence of the King upon His throne,—the throne of David, of all the earth, of universal dominion. The Lord will come *to those who look for Him, to those who wait for Him, to those who love "His appearing;"* to all such He will appear again, the second time, unto salvation.

But there is no such promise to those who despise and reject Him, who treat with neglect or contempt, the blessed Advent doctrine, and those who maintain it, or who call attention to "the sure word of prophecy" in its solemn and awakening warnings and premonitions.

We do not utter "predictions;" it is the Holy Ghost who does so, and this He has done by the mouth of all the holy prophets, since the world began. The prophetic vision was for an appointed time, and at the end of it, the Lord will surely come, He will not tarry. The Day of Judgment is at hand, and the Day of Glory is dawning. What great events will be crowded into the next ten years! The passing away of thrones and kingdoms, the hurrying tramp of peoples and nations, the sound of revolution, of anarchy, of confusion, the burial of all existing Churches and ecclesiastical systems, the revelation and manifestation of Antichrist, the blowing of the war-trumpet from shore to shore, and from sea to sea, the return of the Jews to Judea in ignorance and unbelief, the gathering out of the world of the heirs of eternal glory. All these great and overwhelming changes are now before us, and a single day may plunge us suddenly into the midst of them. God has furnished us with a new map of Europe, and of the world. Worldly politicians and statesmen will soon find themselves utterly powerless, before the torrent which is approaching. They have rejected the politics of that kingdom which is incorruptible, undefiled, and which

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fadeth not away, and very soon they will find themselves swept away, to make room for a kingdom of peace, of righteousness, of holiness, of universal praise. Blessed change! how greatly needed; all creation is weary and groaning, and longs for rest and blessedness.

"Come Lord, nor let thy promise fail,
Nor let thy chariots long delay."

The professing Church, instead of fulfilling its place under the Cross, and waiting for the Glory, has entirely failed, both in one respect and in the other, and now needs witnesses to rise up out of itself, to bear witness of its own tremendous falsities, on the very eve of the Lord's return to a world which He has ransomed with His own blood. In the meantime, let those whom the Spirit of God has awakened, to know the certainty of the Lord's Advent, and its nearness, rejoice, that now is their salvation nearer than when they first believed. While we mourn over the poor lost world, on its way to judgment, and over the professing Church, with its worldly hopes and prospects, and with its worldly portion; we are called also "to rejoice, inasmuch as we are partakers of Christ's sufferings, that when His glory shall be revealed, we may be glad also, with exceeding joy." B. B.

KNOWING THE TIME.

The Apostle Peter says, the Prophets searched, both what time, and what manner of time, the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. (1 Peter 1: 10–13.)

They not only searched, but searched diligently, not the time of the sufferings of Christ only, but of the glory that should follow. What is the glory but the coming of His Kingdom, everywhere prophesied of in the Scriptures. It is the main thing; for the sufferings were only preparatory to this. What was the object of their diligent search for the time, but to reveal it to us as the Prophets themselves declared, that "not unto themselves, but unto us did they minister the things, which are now reported unto you; therefore, hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, though now for a season, if need be, ye are in heaviness through manifold trials, that the trial of your faith, being much more precious than gold, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ." (1 Peter 5: 6, 7, 12, 13, 14, 15, 16.) We see here that the grace and honor, &c., to be brought to us at the revelation of Jesus, and the salvation at His appearing, is the subject of the Apostle's discourse.

If the things that they were searching into were to be ministered unto us, and "the time" of these occurrences, was a part, and a chief part of their search, is not, therefore, time to be ministered unto us also? And, if so, should we not search for the time as they searched? Especially, as they command us to take for example the Prophets, who have spoken in the name of the Lord. Daniel also declares that the wise shall understand; and the reason that the wicked shall not understand, is because they shall still do wickedly. This promise, that they should understand, is in answer to Daniel's question, of "How long shall it be to the end?" It, therefore, referred to the time of the end, which is the time immediately preceding the end; for the time when the righteous are to understand, cannot be at the end, or after the end, because it is at a time when the wicked are still doing wickedly. If it was the end, their wickedness would be at an end. It is, therefore, plain that the righteous shall understand the very knowledge that was then denied to Daniel, because he was not immediately concerned in it. But different computations of years were given to Daniel, which we are to search out in reference to our time, as Daniel searched, and understood, by books, the time of the ending of the Jewish captivity.

And while Daniel was praying in reference to *the end* of the seventy years' captivity, an angel was sent to instruct him *about time*. We see hear that the revelation of time was worthy of an angel's visit to earth. And shall we not inquire into the import of the numbers of Daniel's angelic instructions, since these things were to be ministered unto us? Dan. 9: 2–20, 27; 12: 6–13. If the righteous

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are to know, do not let us take the position of the wicked, who shall not understand, but take for example the Prophets, and search diligently as they did *what time* the glory should follow.

Paul also declares that we are not in darkness, that *that* day should overtake us as a thief; though that terrible day, when the Lord shall be revealed from heaven in flaming *fire*, will overtake the wicked as a thief, but not us.

The Jews were cast away because they did not know their time, and were called fools, and hypocrites, because they failed to perceive the signs of the times.

We see then that *the charge of folly is elsewhere than on those who seek to know the time.*

The Saviour also commands us to *know* it. After giving certain signs by which we were to judge, He says: "When ye shall see these things, *know* that it is near, even at the doors."

He does not say believe or hope that it is near, but *know* that it is not only near, but even at the doors.

This puts the discerning of the time in the light of a peremptory command; even the command to know it.

Shall we say then, that it is an unprofitable employment to search diligently as the Prophets did, whose example we are commanded to follow.

You say that the mistakes of the past should restrain all from this subject.

Do you think that we never should inquire into time, because of the mistakes of some inquirers? Should this branch of valuable knowledge be forever condemned to the darkest corner of obscurity, because some have been mistaken in their calculations? Are mistakes peculiar to this branch? Is there any branch of knowledge, either theological or scientific, in which mistakes have not been made?

Would you say that all inquiry into other branches of knowledge should cease because of the mistakes of a few inquirers?

Take for instance the late mistake of astronomers, in reference to the meteoric showers, and apply the same principle to that, then would all inquiry into the movements of the heavenly bodies forever cease, and every observatory be torn down.

The following extract is from a work entitled "The Time and Season of the First Ressurrection, and Removal of the Church."

"Why seeing times are not hidden from the Almighty, do they that know him not see His days?" (Job 24:1.)

"The question here propounded by Job to his friends, might with equal propriety be asked at the present day. It is admitted by many that we are now on the eve of some great, universal, and important change. Men's hearts are failing them for fear, and for looking after the things that are coming on the earth, and yet professors as well as non-professors, are alike ignorant of those great events that are coming upon all the world, to try them that dwell upon the earth." The future is enveloped in gloom and darkness; not a single ray of light gleams on the horizon, except from the prophetic page alone.

This, as far as the unconverted are concerned, is not to be wondered at; inasmuch as the word of divine truth declares of the unregenerate: "For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time when it falleth suddenly upon them." "For as a snare shall it come upon all them that dwell upon the face of the whole earth." (Eccles. 9:12; Luke 21:35, 36.) But this ought not to be the case with those who know God; and it will not, with those who are willing to believe His holy word; for that word declares, that although "Evil men understand not judgment, *they that seek the Lord shall understand* ALL THINGS." "Whoso keepeth the commandments shall know no evil thing, and a wise man's heart discerneth both *time* and judgment." (Eccles. 8:5, 6.)

God has never visited the world with His judgments, without first revealing the time to His servants, and causing them to give even those whom he designed visiting in judgments, due warning; so that He has on all occasions left them without excuse. As He has on all occasions warned men of impending danger, and as this has been the character of

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His dealings in the past, so His word stands pledged for the future. "For the secret of the Lord is with them that fear Him." When God was about to destroy Sodom His inquiry was: "Shall I hide from Abraham that thing which I do?" No! He could not, for Abraham feared the Lord, and believed, and obeyed His word; and although he dweit in the plains of Mamre, far removed from the scene of destruction, and God had sent His angels to warn Lot, yet Sodom could not be destroyed till Abraham had been apprised of it. "Surely the Lord God will do nothing, but He revealeth it to His servants the Prophets." (Amos 3:6, 7.) And surely whatever secrets the Lord has been pleased to reveal to His servants, "belong to us and our children." "Hath He said, and will He not do it? Hath He spoken, and shall He not bring it to pass?"

And yet, strange as it may appear, in the face of the plainest and most positive declarations of God in His word, we are constantly pained to hear even those who profess to know God, declare that a knowledge of the time of His return is wisely hidden from us, and we can know nothing of it with any degree of certainty. Let all such consider the inquiry of Job: "Why seeing times are not hidden from the Almighty, do they that know Him not see His days." (Job 24:1.) *Why is it?* No one will presume to deny, that the Almighty knows the time of His judgments.

If it be a truth then that the Lord God will do nothing but that He revealeth His secret to His servants the Prophets, and if we have "the sure word of Prophecy, unto which we do well to take heed, as a light shining in a dark place, until the day dawn, and the Day-star arise," then surely we may discover, by a prayerful examination of the Scriptures of Truth, something concerning the time of our visitation, "unless we through grossness of heart refuse knowledge" as did the Jews in the time of their visitation, and as they refused the visitation of blessing, were visited by judgments only less appalling than will be ours; for we sin against the light of two dispensations, by refusing the testimony of both the Old and New Testaments. We surely will be visited "according to our sins," as they were according to theirs, when they put out the light of one dispensation by closing their eyes and stopping their ears, lest they should see and hear and be converted.

What then shall be the end of those who are photographing their example in their own conduct? Whatever others may do, "we, depending upon the aid of the Holy Ghost, who has promised to 'guide us into all truth, and *show* us things to come,' purpose to inquire into the time of the Church's deliverance, and cease not to search diligently both what time and what manner of time;" in other words the character of the times that shall precede "the glory that shall follow." Nor do we think that our search will be in vain, since we are commanded to "know that our redemption is near," which would not be if such knowledge was to be hidden from us.

Surely, a subject into which Prophets and Apostles have inquired diligently, and Angels have desired to look, "is a subject into which we may look both with propriety and profit."

CALAMITIES IN 1866.

MARINE LOSSES.—For the year 1866, the total number of United States vessels lost was 571, valued at $31,056,100. During 1865 there were lost 502 vessels, valued at $33,794,300; during 1864, 495 vessels, valued at $20,449,850; and during 1863, 452 vessels, valued at $20,531,800.

FIRES.—During December there were, in the United States, 60 large fires, in which the aggregate loss of property was $6,635,000. This is a greater loss than occurred in any month since July, when there were 36 fires, and a destruction of property valued at $14,705,000. For the year 1866, the entire number of large fires reported was 501, and the total loss of property $66,410,000, as compared with 354 large fires and a loss of property valued at $43,139,000 during 1865. The losses for 1866 by fires in the United States, have been greater than for any previous year, the total for the last twelve years being $280,998,000, a yearly average of $23,416,500. The losses for 1866, it will thus be seen, are nearly three times the annual average.

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Selections.

NATIONS IN THE MILLENNIUM.

While it is very evident to my mind that the millennial morning is soon to dawn upon us, ushered in by the glorious personal advent of the King of kings, it is not so clear to me that the subjects of Christ's reign will consist only of those persons who are changed to be immortal. The millenarian view of two classes of people, one immortal, the other in the mortal state, rendering obedience to Jesus Christ, during the thousand years at least, seems to me to have much evidence in its favor. I only propose to present a few considerations, in this article, in support of the view to which I feel favorable, and should be happy to read any suggestions, which, by way of reply, you may be able and willing to make. I am just as willing to adopt your view as to retain my own, and even wish to do so, if I can see clearly that it is taught in the blessed, truthful Bible.

In deciding whether there will be any human beings in the mortal, probationary state, inhabiting our earth, down to the period of the second resurrection, we must appeal to the sacred Scriptures. Though much inferential evidence may be drawn from various uninspired, but educated and pious writers, in the early periods of the Gospel dispensation, in support of such a view, we cannot feel sure of its truth, unless we are sure that the inspired Word sustains it. In appealing to the Bible, we must remember that the Old Testament is as truly inspired as the New—that the doctrines clearly taught in one sacred book are not contradicted in another; and that, in order to have our doctrinal views correct, we must have such as are not contradicted by any text in the Bible. A perfect machine consists of all its parts arranged in their proper place, and a Bible doctrine is one which meets the requirements of all the texts which have any reference to it. All this I doubt not you will readily admit. Keeping these facts before us, it seems to me that there is a class of predictions, regarding the destiny of those translated at Christ's second advent, which are not applicable to another class of people, who are to be obedient and happy, and to still another, who will be at all times disobedient and unhappy, under the millennial reign of Christ, and, *vice versa*, that the predictions, respecting the last two classes, are not applicable to the first.

Concerning the saints, both the quick and dead, who are to be clothed with immortality when Jesus comes, it is affirmed that they "shall be like Him, and see Him as He is," that their "vile bodies will be fashioned like unto His glorious body," that they "shall shine forth as the sun, in the kingdom of their Father," that they "shall neither marry nor be given in marriage, but shall be as the angels of God," that they "shall not die any more;" that they "shall have a city whose builder and maker is God," that Christ, in whose "Father's house are many mansions, and who has gone to prepare places for His disciples, will come again and receive them to Himself," that where He is they may be also; that they shall "be caught up to meet the Lord in the air," that they will "ever be with the Lord," "will reign with Christ," "wear crowns of righteousness," "sit down with Jesus on His throne," "have power over the nations," "see His face;" and have His name written in their foreheads, shed no tears, endure no pain, feel no sorrow, dwell in the New Jerusalem, and "inherit the kingdom prepared for them from the foundation of the world."

This glorified condition will belong to all the followers of Christ, who are to be caught up to meet Him in the air, and dwell in the new heavens and new earth, and if they are to be the only ones of the human race who are to inhabit the earth during the Millennium, this exaltation and glory will be enjoyed by all the saints who then dwell upon the earth.

If now we turn to some predictions of the Old Testament, even if we do not call to view the numerous ones concerning the restoration and establishment of the Jews in Palestine, I think we may find several in reference to

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earthly inhabitants, in the millennial period, which are incompatible with the idea of those people belonging to this glorified class.

In Isa 65 : 17–25, we have a promise of the new heavens and new earth, and a glorious state of things to be enjoyed; a promise which is evidently referred to by Peter, in his second epistle, and which is not to be fulfilled before the close of the present age, which terminates at the coming of Christ. The scene here narrated has particular reference to inhabitants on earth, and in the flesh, not to the immortal multitude, in the new heavens.

Three things seem to be predicted of these people of the new earth which do not appear applicable to the shining throng, who are like the angels, and live and reign with Christ.

It appears that, 1. They are mortal. 2. They have offspring. 3. They engage in architectural and agricultural pursuits. 4. There are a few sinners.

Their mortality I infer from verses 20, 22: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

I am aware that a strong effort is made to show that the dying of children referred to in the twentieth verse, takes place in the present world, and that those children who now die and awake in the first resurrection will then be as mature as a person one hundred years old; but really it seems to me like a very forced and unnatural explanation, adopted to save a human theory, however sincere its advocates may be, in such an interpretation; for, first, the situation of the words makes it evident that the prophet is describing the longevity of human beings, when the new and glorious state of things is being enjoyed here below when Jerusalem will have been created a rejoicing, and her people a joy. Then, again, as the prediction in the twenty-second verse, "that as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands," evidently is fulfilled, not in the present, but in the future age, and denotes a very long, but not an endless period, I conclude that the persons referred to are those in the flesh, and awaiting a future change to incorruption.

It would seem absurd to represent the life of an immortal being by the duration of the life of a tree. For I dare not affirm of the incorruptible God, or of holy angels, and the redeemed of mankind, who are to live forever, and the duration, therefore, of whose existence cannot be measured by days or years, or equal definite portions of duration, however long they may be, that their days shall be "as the days of a tree." Any tree, however many centuries it may last, is a temporal object, and its whole age is comprised in some definite number of days. No human being, endowed with reason, has a right to conclude, while surrounded by numerous evidences of the decay of trees, that any of the trees which he beholds will last forever; and, while there will be people in the millennium, whose *days* will be as the *days* of a tree, *i. e.*, very numerous, they will need, I think, some stronger expression than this, to make them feel quite sure that their lives will be not only very lengthy, but immortal. I conclude, then, that both the 20th and 22d verses *harmoniously teach* the mortality, in connection with the longevity of the people here referred to, and who dwell on earth in the millennial age, though none are to die who are merely infants, or merely old men who have not filled their days. I understand the 20th verse not to teach that there will be no infants in that period, but, that no infants will die in infancy, or that there will be no *infant* whose life will be comprised by days, as infants will survive the period of infancy, and their days being "as the days of a tree," a person shall be considered as dying in childhood, who dies at the age of one hundred years. That there will be infants born at that time, is evident from verse 23d, which affirms "They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."

That architectural and agricultural pursuits will then be carried on is proved by

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verses 21 and 22. "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat."

That not every inhabitant of earth will then be destitute of sin, is manifest from the expression, "but the sinner being an hundred years old, shall be accursed."

Now let us bear in mind that the translated saints, are to be "as the angels," "neither marry nor be given in marriage," are to "die no more," that *Jesus prepares for them their places of abode*, that they are to *dwell in mansions*, and be with Jesus, live in the *New Jerusalem*, the *continuing city*, whose *builder* and *maker is God*, and, that into that city nothing can enter that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life.

From these considerations, it seems that during the millennium, and at least until Satan and Gog and Magog, and the hosts of the wicked, who rise up when Satan is loosed from the bottomless pit, "and compass the camp of the saints about, and the beloved city, and fire comes down from God out of heaven and devours them," there will be mortals inhabiting this planet, and, though during the thousand years, almost all the people may be righteous at heart, they will be liable, as probationers, to fall into sin; and some will so sin as to be accursed.

Really I think a fair and candid interpretation of this interesting portion of Isaiah's writing must favor the millenarian view of probation during the millennium.

Let us now turn to Micah, 4th chapter. Here we have a prediction of what is to occur "in the last days," and these particular last days, must, from the nature of the case, be the millennial days. It is not a conditional promise of something which might have been enjoyed, if the Jews had accepted Christ as their King and Saviour, when he was on earth, but an unconditional prophecy, of what is yet to take place.

The last verse of the previous chapter affirms, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest."

This is a prediction which was literally fulfilled, long after Christ ascended to heaven, and the chapter under consideration predicts what is as literally to be fulfilled, *subsequent to these events in the last days.* The chapter opens with the words, "But in the last days," *i. e.*, notwithstanding Zion shall be ploughed as a field, and Jerusalem shall become heaps, "it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." This seem to be a prediction as unconditional as any in the Bible, and we should look to the future for its fulfilment. The next verse announces, "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Now this is as truly inspired discourse as any other words in the Scriptures, and we should endeavor to believe the doctrine it is designed to teach. If any say this prediction is not accurately to be accomplished, they might as well say the prophecies relative to the second advent of Christ, his kingdom, the resurrection of the dead, and future judgment, are not to be literally fulfilled.

Jerusalem has been destroyed, and Zion has been ploughed as a field. Jerusalem, according to the words of the unerring Teacher, is to be trodden under foot of the Gentiles until the times of the Gentiles shall be fulfilled, and according to the inspired prophets, when Jerusalem in the last days becomes the headquarters of civil and religious knowledge and authority, the Lord will judge among many people, and

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rebuke strong nations afar off. Jesus will now be reigning, not only in New Jerusalem, but also "in Mount Zion, and in Jerusalem, and before his ancients gloriously." The times of Gentile rule being fulfilled, and universal supremacy over the world being assumed by Jesus Christ, the King of Zion, the King of glory, the King of kings, whom the heavens now receive *until the times of restitution* of all things, spoken by all the holy prophets, then seated upon the throne of his father David, to rule over the house of Jacob forever, will subject strong nations to the matchless authority of His everlasting kingdom. He will rebuke strong nations, and in consequence of this rebuke, instead of continuing the art of war, they will change their weapons of war to implements of agriculture, and learn war no more. Are the translated saints such a warlike race of beings, that as soon *as they get established in their mansions in the New Jerusalem*, they, in consequence of a *sound and well-deserved rebuke*, somehow, get hold of *their spears* and *swords*, and alter them into farming tools, and settle down to the peaceful business of agriculture? If not, we have a portrayal of another class of human beings who will inhabit the earth after Christ comes, and Jerusalem becomes the centre of influence and authority.

Let us now turn to the 14th chapter of Zechariah, where we have a description of the state of things after the "Lord comes with all the saints," and while he reigns as "King over all the earth."

To say that the predictions of this chapter are conditional, and the conditions not having been observed, these predictions are not to be fulfilled, seems to me to be preposterous, and laying the foundation for much mischievous interpretation of the Bible to suit cherished theories. In the first place, there is not the least hint in this, or the preceding chapter, that this chapter contains conditional predictions.

Secondly, that the blessings promised in this chapter, were not forfeited by the rejection of the Messiah, by the Jews, in the days of His flesh, is evident from the last verse of the preceding chapter, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Here is a plain, and unconditional prediction of what God designed at a future time to do, to his people, and of results which he knew would certainly take place.

If loyalty on the part of the Jews is to be produced by Christ's dealings with them, it is vain to say they will not enjoy the promised blessings, owing to their want of loyalty. If the 14th chapter is conditional on the reception of Christ by the Jews, it will be at the time and in the manner described in this verse, and as this is to certainly take place, the prophecies of the 14th chapter are certainly to be fulfilled.

The 14th chapter seems to consist of a fuller detail of what is partially glanced at in this verse.

That the Jews are to repent and become the disciples of Christ at this period, is plain from Zech. 12: 8–14, where we are taught, not that the inhabitants of Jerusalem will repent, if they do not continue in unbelief, but that God will pour upon them and the house of David, the spirit of grace and supplication, and they shall look upon Him whom they have pierced, and mourn for Him, as one mourneth for his only son; that there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon; and that the land shall mourn, every family apart.

Furthermore, if this 14th chapter of Zechariah consists of merely conditional predictions, I ask, how we can know any of the unfulfilled prophecies to be unconditional? How do we know Christ's second coming, the resurrection of the dead, the millennium, and other promised blessings, not to rest on certain unmentioned conditions?

Assuming that this chapter contains conditional predictions, what rule have we for determining what prophecies are conditional, and what unconditional, and prevent us from perverting the Bible to suit preconceived ideas?

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With the understanding that this chapter consists of unconditional predictions of what is yet to occur, let us notice that the 5th verse affirms the coming of the Lord with the saints; that the 9th verse says, "the Lord shall be King over all the earth;" that "in that day shall there be one Lord and His name one." Other verses predict events to occur at and about this period. The punishment of the foes of Christ and his people, is referred to. After this coming of the Lord, the establishment of His sway over the earth, and certain visitations of judgment on His enemies, verse 16th affirms: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall ever go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles." It is pretty plain that by "every one that is left of all the nations," is meant, all who escape destruction, and are left living in the flesh, and if these persons go up from year to year to worship Christ, they will live years in mortality, while Christ is King over all the earth. Verses 17th and 18th, predict the withholding of rain, and visitation of the plague upon people who refuse to go to Jerusalem for religious purposes; and, as such threatenings are not applicable to the saints referred to in verse 5th, who we know to be immortal, and have fulness of joy, and pleasures forevermore, there must be another class of people referred to in this chapter, dwelling on the earth in the millennial age, who are mortal, who are liable to sin, and some of whom do sin, and are improper subjects for that city into which none can enter but those whose names are in the Lamb's Book of Life. These events are to occur when, verse 11th, "Jerusalem shall be safely inhabited," and verse 20th, "there shall be upon the bells of the horses, *Holiness unto the Lord*," which, of course, will be after the times of Gentile rule are consummated, as until then Jerusalem is to be trodden under foot.

I have by no means exhausted this theme, which is a very prolific one, but have presented a few thoughts in favor of the doctrine that there will be two classes of Christ's subjects during the millennium.

If these arguments admit of a real refutation, others may. I wish to be on the side of Bible truth, whether I am an adventist, or millenarian. And now, Mr. Editor, will you have the kindness to show how you can harmonize these particular points with your view of no probation, and no nations in the flesh after the millennium begins? G. B. C.—*Adv. Herald.*

Editorial.

NAPOLEON'S CÆSAR.

Candid criticism must admit that the Emperor is giving us, in these volumes, a thorough and masterly work. They place him as high among historians as he is politically exalted among the potentates of the earth. They furnish a profound and fresh history, admirably written, exhaustive in research, and most able in the arrangement and digestion of its materials. As a literary production, these are imperial volumes. The hand of a master is manifest at every step.

But it is more particularly as an expression of the Emperor, and as an avenue to the thoughts and ideas of one strongly suspected by many, and confidently believed by some, to be the predicted Antichrist of the last days, that we have been most interested in this production, and that we now refer to it.

It is mostly agreed, that this remarkable revival of the old dictator, and eulogy of him as one of the great saviors of society and civilization, is meant for the special glorification of Napoleonism, and the preparation of the way for the appreciation of the imperial author in a like or even higher character. It is generally believed, that this portraiture is mainly for himself; at least to teach the world

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to see in the first Cæsars the types of corresponding and improved Cæsars in modern times—another uncle and nephew whose mission it is to save distracted peoples, and reorganize the systems of the world. Indeed, it would be difficult for any one intelligently to read these volumes, without having this idea, not only by way of inference, but also by very direct affirmation, fastened upon his mind. And in this view, this history of Julius Cæsar possesses particular interest and significance to the student of prophecy, as related to the times in which we live. Whether Napoleon III be the man who is to develop himself in the next few years into the mysterious and dreadful personage whom the sacred writers so largely describe, and with whom this dispensation is to end, or not, there certainly is much in this history to give plausibility to the theory that HE IS, and to show that the *Idees Napoleoniennes* lie in the exact direction of the predicted characteristics of the Antichrist.

First of all, and in the very preface of the book, he claims for the Napoleon whose full representative he propounds himself to be, as for Cæsar, a species of Messiahship, which he does not hesitate to liken to that of Christ. He there affirms in so many words, that his aim in writing this history is, "to prove that, when Providence raises up such men as Cæsar, Charlemagne, and NAPOLEON, it is to trace out to peoples the path they ought to follow; to stamp with the seal of their genius *a new era*, and to accomplish in a few years, the labor of many centuries. Happy the peoples who comprehend and follow them! Woe to those who misunderstand and combat them! They do as the Jews did, THEY CRUCIFY THEIR MESSIAH; they are blind and culpable: blind, for they do not see the impotence of their efforts to suspend the definitive triumph of good; culpable, for they only retard progress, by retarding its prompt and fruitful application."

In his view, then, the crucifixion of Christ was only the murder of a Cæsar, and the ostracism of Napoleon was equivalent to the crucifixion of a Christ, whose cause, nevertheless, "confederated Europe was not successful in preventing from being resuscitated," but survives, as he avers, in himself, on whom is devolved the destiny to be the solver of "great questions," the calmer of passions, the giver of "legitimate satisfactions to peoples," the instigator of "struggles required to realize the good intended for mankind!" Nay, the implication of the language employed is, that he regards all these foregoing Christs as having so far failed, or as having had their saving work so far hindered by their "blind and culpable" enemies, that "the definitive triumph of good"—the consummation of human blessedness—has been retarded until now, and that hence it has been made to depend on *him*, as the legitimate and predestined inheritor of their place and mission, to give to "the peoples who comprehend and follow" *him* the good they lack.

It seems to us, that this is a fair construction of the meaning of his language; and if so, it shows already an assumption to himself of a species of Christhood, and an exaltation of himself into the place of the Saviour, in the exact line of the predicted Antichrist. Some may set it down as a piece of stupid vanity on his part, a sort of harmless imbecility; but when it is put forth by a man who could write these volumes on Cæsar, and is at this moment the most powerful and independent monarch on the face of the earth, we must be excused for thinking more seriously of it.

And if he should even not turn out to be the final Antichrist, we are entirely convinced, that the Antichrist must come through exactly such pretensions. As Archbishop Trench says: "We may certainly conclude, that the final Antichrist will present himself to the world as, in a sense, its Messiah; not, indeed, as the Messiah of prophecy, the Messiah of God, but still as the world's savior; as one who, if men will follow him, will make their blessedness, giving to them the full enjoyment of a present material earth, instead of a distant and shadowy heaven; abolishing those troublesome distinctions, now the fruitful sources of so much disquietude and pain. Usurping to himself Christ's offices, presenting himself to the world as the true centre of its hopes, as the satisfier of its needs, and

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healer of its hurts, he will, in fact, take up into himself all names and forms of blasphemy, will be the *pseudo*-Christ and the *anti*-Christ at once."—(*Synonyms of N. T.*, p. 150.)

It is also very clear, that the present Emperor of the French does claim for Napoleonism, the establishment of a new civilization for mankind, which is to be the realization of the true Ideal of what the world needs, and of what peoples have been struggling after for all these ages. He claims for his uncle a sacred mission in this particular, as grand and glorious as ever was committed to any being that ever trod the earth; a mission which was to a large extent defeated by the disaster of Waterloo, but which *he* has been Divinely raised up to recover, and carry to its sublime consummation in the universal blessedness of peoples. Viewing the French Revolution as a Divine movement towards the redemption of man, he claims for his uncle the testamentary executorship of the Revolution, and for himself the place of his uncle resurrected from the dead.

In his *Napoleonic ideas*, he speaks of the cause of liberty, of which he makes his uncle the executor, as not only on a par with "the religion of Christ," but traces a parallel between the experiences through which both have passed (pp. 24, 25). He says in just these words: "*The Emperor should be regarded as the Messiah of new ideas*" (p. 26). And the implied official relation between himself and his uncle is, that the nephew is the same as the Messiah "tortured and put to death on the rock of St. Helena," only now resurrected and in process of glorification. The uncle did not hesitate to say, that the instruments which hindered and defeated him, were "the enemies of *a universal regeneration, commanded by Nature herself;*" and the nephew is free to declare, that, in the return of the Napoleon dominion, "the only civilizing cause in Europe" "has burst from the tomb of St. Helena, as the moral of the Evangelium has risen triumphantly, spite of all the torments of Calvary, which, springing out of the French Revolution with a helmet on its head, fell to rise again, IMITATING THE DIVINE EXAMPLE."—*Greenwood's Life of Napoleon*, pp. 69, 71. He distinctly refers to himself in the volumes before us, as "the representative of a new era, and the hope of a better future" (vol. ii, p. 592); a veritable Messiah.

Perhaps, of all men, M. de Persigny was best qualified to speak the feelings and ideas of the present Emperor. No one understood him better than he, and no one has been in deeper sympathy and association with him in his plans and notions. And in an article published in *L'Occident Français*, Persigny has said: "We claim exclusive possession of the Napoleonic idea, tortured and put to death on the rock of St. Helena. Napoleon died under the weight of his task, and his work was left unfinished. He promulgated his law amid the lightning and thunder of battle: and he confessed it to his last hour, in the face of his executioners: *thus embodying in himself the double characters of Moses and Jesus Christ.*" Nay more, he distinctly assigns to this "*idea*," for which the uncle died, but which is embodied anew in the nephew, the character and place of a *religion* His words, as given by the *Standard* of Nov. 17, 1865, are: "I do not belong to the Bonapartist party, but to THE NAPOLEONIAN RELIGION; the principles of my devotion is *not merely dynastic, it is also religious.* I mean to be the Loyola of the Empire."

It appears plainly enough from these quotations, that Napoleonism claims, and professes to be a new system, compassing at once all the elements of human regeneration, and the salvation of the race; mainly political, but, in the mind of its authors and representatives, partaking of the worth and qualities of a new and better religion, whose Messiah was crucified in Napoleon I, but has been resurrected, and is to be glorified in the present incumbent of the French throne.

And with such ideas filling and possessing his mind, if he is at all earnest in them, as he has given ample proof that he is, the appropriation of Divine honors would seem naturally and logically to follow. The Messiah of Christianity claimed to be Divine, and commanded and received the worship of his fol-

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lowers; and Cæsar claimed to be a descendant of the gods. In the work before us, the Imperial author is very particular to set out this fact concerning Cæsar. "On one side he claimed to be descended from Anchises and *Venus;* on the other, he was the nephew of the famous Marius who had married his aunt Julia. When the widow of this great captain died, Cæsar pronounced her funeral oration, and thus traced out his own genealogy: 'My aunt Julia, on the maternal side, is of the issue of kings; on the paternal side, *she descends from the immortal gods.* The Julia family, to which I belong, descends from Venus herself. Thus *our house unites to the sacred character of kings*, who are the most powerful among men, THE VENERATED HOLINESS OF THE GODS, who hold kings themselves in subjection,'"—vol. i, pp. 298, 299. The Emperor speaks of this as a "proud glorification of his race," but enters not a word to hint its impropriety. He rather refers to it with implied favor, calls it a setting forth of praiseworthy "*antiquity of origin*," and commends the feeling at Rome which attached value to it. And if the Messiah of the Roman civilization, in which "the world bowed under the yoke for a savior," honorably claimed, and was commendably accepted, to be Divine; and if the Messiah of the Christian civilization, in which he sees simply "the organizing element of society, and the support of power;" claimed to be the Son of God, and an embodiment of the Deity; why should not the Messiah of the *new* "*ideas*," in which is contained "a universal regeneration commanded by Nature herself," and "the only civilizing cause in Europe," also be entitled to claims and honors as high! Why should those earlier, lesser, and now superannuated Messiahs be held and revered as Divine, and the last and greatest, especially in his resurrected power and glory, be regarded as nothing more than a mere man! The logic is irresistible. The assumed parallel sadly fails without this item of likeness. And this studied method of stating the characteristics and pretensions of Napoleonism, so frequently and gravely repeated both by the Emperor himself, and by his friends, gives intimation that about the only thing which prevents the bold announcement of the natural conclusion, is the absence of that feeling on the part of modern mortals, which would induce them to set the proper value upon such "antiquity of origin." Let the men be found to assert divinity for the Napoleons, and it is not in the nature of Napoleonism to decline it for a moment. Have we had no symptoms in that direction? What mean the allusions occasionally made to "the apotheosis of the Emperor" by his official organs? and what, those imperial gifts and compliments to priests who publicly referred to him in terms of blasphemous eulogy? But, as yet, "Cæsar is obliged to act with extreme prudence, to favor the ambition of some, repress the encroachments of others, *and spare the susceptibility of all*, TAKING CARE NOT TO WOUND THEIR RELIGION" (vol. ii, p. 401). Only let the risk and danger of it be past, and it lies in the very essence of Napoleonism, and in all its own illustrations of itself, to claim Divine honors, and even to enforce the claim upon helpless dissenters.

We thus find, from the pen of the Emperor himself, explanations, hints, assertions and professions, which assign to Napoleonism, and to himself as the embodiment and representative of it, certain qualities and elements which harmonize most astonishingly with the prophetic portraiture of the grand, subtile, successful, but blasphemous and fatal imposture of the last times, headed by the lawless son of perdition, who shall oppose and exalt himself above all that is called god, or that is worshipped, whose coming is after the working of Satan, with all power and deceivableness of unrighteousness, who deceiveth them that dwell on the earth, so that the very elect are scarcely able to separate between his infamies and the truth, and who, after having enjoyed the worship of men, shall ignominiously perish under the judgments of God at the revelation of that Saviour whose offices he has feigned, and whose honors he has usurped. And we think it the more important, that these marked correspondences between Napoleonism and these sacred predictions, should be noted and well weighed by such as would escape the certain perdition of the worshippers of the Antichrist, for the reason that many good and hon-

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est-minded men are already deluded to believe and affirm, that the principles of the French Revolution were the principles of humanity and religion, put into political shape; that the liberty, equality, and fraternity promulged by the revolution, was Christianity itself applied to government, and that the coming of these ideas into practical and effective sway over the world, is the coming of the Son of Man, the advent of the proper humanity, the realization of the reign of God on earth, and the glorious Millennium of the race. It is sad and startling enough to hear such things from Jacobins, and the heroes of the guillotine, and their successors; but, to find them in the mouths of men professing to be Christians, and announced as their serious and religious belief, argues that the time has come to make the issue, to sound the alarm, to show that such is the nature of the last antichristian delusion, that those who have wisdom may see and know what they are dealing with in this evangelium of St. Helena, and proudly alleged Messiahship of the Napoleons. They that accept Antichrist, and worship him, do therein relinquish, and forfeit all portion with those whose names are in the Book of Life. To receive his mark in forehead or hand, is to be sealed for irremediable perdition. (See Rev. 13 and 19.) It is not impossible or improbable, therefore, that there are some now living whose personal salvation may turn on what they think and hold with regard to Napoleon. If he should develop into the Antichrist, of which the symptoms are of a startling sort, those who accept Napoleonism as truth, are those of whom Paul prophesied as deluded to their everlasting undoing. There certainly has enough transpired to admonish men to sift things well, and to be on their guard against a delusion on which certain damnation must follow.

THE BLESSED DOCTRINE.

In view of the gravity of this epoch, and the magnitude of interests involved, permit a few practical suggestions. Many of our readers, to say the least, are deeply convicted of the truths which they profess, touching the disclosures of the immediate future, and the import of rapidly advancing events. They are not halting in their faith, or cowardly in its avowal. The root of assurance has grown and fastened firmly into every moral sentiment. The great elementary and grand idea which rules in blessed harmony with every truth of the Gospel of Jesus, is expressed in those words, "*we wait for His Son from Heaven.*" In every heart-beat this assurance glows. In every trial it survives and strengthens. Every faculty of reason assents to the force of evidence. And there are those who would, martyr-like, joyfully lose their lives rather than surrender their faith. They would as soon abjure the whole system of revelation itself, as that throbbing, joyful, earnest and indestructible hope and faith of a speedy, personal and certain revelation of the Lord Jesus. Such is the very nature of it that it *cannot be surrendered*, and such is the operation and effect of it that it holds hard to its place in the moral sense and affection of the believer, as a tree of life, a holy and masterly germ, rooted, prosperous and fruitful by the power of God.

ALLEGED ILL EFFECTS.

And yet there are those who impute to this faith a mischievous tendency. But the grand question is—*is it true?* And if so God will take care of the consequences of upholding it. But as believers can with one heart and voice testify, the effect of the doctrine is quickening and its operations are blessed. It sets a feeble pilgrim mightily forward, it rouses undeveloped energies, it gives the sweetest consolation. If God does not intend to convert the world by societyism, then we may as well understand and accept God's will, and look for the Deliverer and the Restorer to come speedily, who will do a thousand times more quickly, efficiently, and gloriously, what the most studied mechanisms of even zealous and good men will utterly fail to accomplish. One can hardly help referring in this connection to a chapter in the life of a noble man, a prophet of God, in a time of awful spiritual declension. The very distasteful proclamation to the people was this: "Thus

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saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus *he weakeneth the hands of the men of war that remain in this city, and the hands of all the people*, in speaking such words unto them, for this man seeketh not the welfare of this people, but the hurt." And the consequences of this energetic representation to the king was, that a prophet of God was transferred from a painful confinement in prison, to a dark and loathsome den or pit of mire, in the dungeon of Malchiah the son of Hammelech.

No! This is what we affirm. Let a lively hope and earnest expectation of the imminent advent of the Son of God to earth, take possession of the Church, and the result would be a mighty moral resurrection, which no other doctrine would produce. The dead carcass of religious formalism would no longer to such an alarming degree of pitiful inertness strengthen the infidelity and excite the ridicule of wicked men, nor the Church slowly and incurably die through its destructive compromises with the world, but the apostolic days of zeal and love and heavenly joy, and wonderful prosperity would return. The great need of this most perilous and critical time is, looking for the Lord Jesus.

RESPONSIBILITY OF RELIGIOUS TEACHERS.

This, we beg leave to suggest, with sorrowful, solemn, and peculiar emphasis, is something beyond our power to portray. With great hesitation and carefulness should we venture to seem critical or uncharitable, especially in view of a deeply felt and most heartily acknowledged personal unworthiness. But the subject is too great, too urgent, too stupendous for silence. O, the import of that awful reticence everywhere, on the mighty theme of Christ's appearing! It is not merely that so many are strongly opposed to sermons, lectures, exhortations, dissertations, and expositions of prophecy, but that wide-spread and ominous *silence!* It is like the awful hush before the destroying tempest. What a sin of omission is that of those who have been illuminated, but from the dread of public opinion, the fear of censure, the apprehension of diminished revenues, do not and dare not stand up heroically in defence of truth! Who have at rare intervals given expression to a belief in the blessed doctrine, but when looked to, to stand firm, and cry aloud, and spare not, have faltered, apologized, and retracted, or so modified their previous avowals, as to neutralize all their practical effect. How many an ambassador of the cross could ere this, by a powerful intellect, and heroic courage, and a glowing zeal, have electrified souls and communities with a most blessed influence energized by the Holy Ghost, but have sadly missed their opportunity? And God only knows how short a time yet remains in which to retrieve an error of such magnitude. We would speak kindly, and yet we can speak truly from personal experience, of the peculiar difficulty with which contributions intended to enlighten and arouse the public mind, find their way into the columns of denominational periodicals, as if a loud and animated summons to the Church to look for her returning Lord, were intrusive, unwelcome, and out of place. And we are well aware of the peculiar reluctance, often amounting to a practical prohibition and exclusion, with which heralds of this truth are admitted to the pulpit by brethren of the same denomination. One would rather get on the housetop and preach to a willing audience, than to stand up against opposers in the Church, who of all others under heaven, should be helping with all their might the very thing they disrelish or abhor. We say then, in the language of deep conviction, Woe to the timeserving and unfaithful watchman! Woe to the disciple whom God has enlightened, but who shrinks back from a brave and persevering testimony! God forbid that we should utter one narrow, ungentle or ungenerous word, but the time has come to cry out against the sin of Christendom, in bolting her heart against the Judge, who cometh burning amid His revolving clouds and after His courier lightnings, with His countenance like the sun, to judge the ungodly world and save his waiting saints. The little few whom God has moved to testify against the

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whole host of post-millennial errorists, can not sin against that Spirit which hath put a fire in their bones. Their unction is from Him who said: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." "Also I set watchmen over you, saying, *Hearken to the sound of the trumpet.*" And shall it be said of those who are set against this gospel of the kingdom, in the language of another prophet, "The day of thy watchmen and thy visitation cometh, *now shall be their perplexity.*"

THE ISSUE IS JOINED.

We realize the sharp contrast, and even antagonism of the two systems of interpretation. The difference between them is very great. The doctrine of a post-millennial coming, robs the injunctions of our Divine Lord to watchfulness for His advent, of every atom of force for nearly a whole chiliad. And as for the blessed truth of millenarianism, it can not give an inch to its enemies. It is rooted in inspiration, and will live by the same fiat that ordains the word of God to survive the fall if possible of heaven and earth. Its eternal corner-stone is prophecy. It is an eye set in the Church, which, looking straight past every spiritualizing system of blind interpretation, sees with exulting hope, a Saviour inconceivably precious, and every instant ready, at the signal given from the Throne to advance to earth. It listens to hear the archangelic trump sounding the second grand visit of God's Son to the arena of His mighty deeds in redemption. It protests with indefatigable remonstrance against that evil spirit of procrastination native to unsanctified man, and the sure progeny of popular and mischievous errors throughout almost every sect in Christendom, touching both the time and manner of our Master's advent.

A CRYING SIN.

And amidst all these omens and certainties of coming judgment, there is another theme. A *sin* among professing Christians, and even Adventists,—a sin so great, so sad, so lamentable and calamitous, that we know not how to characterize it,—a sin of which the Bible is so full of rebukes both in precept and history, that uninspired testimony can scarce add emphasis to its odiousness. *It is the sin of covetousness.* Though it may plead preoccupation or ignorance, in its defence, yet how will the day try every one of its subterfuges and apologies! For now there are opportunities for doing good, such as perhaps the world has never seen.

The mighty burden is laid on a few, of uttering the great proclamation of coming wonders, nay, a matter not one whit less stupendous than a *change of dispensations!* And this amidst difficulties and embarassments which many an opulent steward might most easily relieve if he would. How often a heart burdened and burning with desire to put his hand to most noble enterprises, anxious to spread far and wide the knowledge of the King's return, to rouse Christendom from its pernicious sloth, is hindered and perplexed for want of means! The heralds of these great truths are often compelled to toil in some secular vocation to earn their bread. "Be it so, if it please God," is in the heart of every workman, struggling even through poverty rightly to divide the truth—such truth as will thrill the saints in ages to come—truth which might well kindle the eye of Gabriel to an intenser fire—truth which if it could enter into the heart and conscience of even the nominal Church, would break forth in unparalleled good fruits and both astonish and alarm a perishing world with new signs of life.

Oh for a spirit from above to go with even this brief hint of manifold necessities, and the great urgency of instant action! Whatever a man will do, let him do it quickly! There are tracts waiting to be published and sent broadcast as signal bells to heedless ears; and earnest workers who need to be encouraged and their efforts helped. May the little messenger especially, in which these lines appear, the serial whose cheerful face we are all so glad to see, never lack for needful support up to the day and hour when the Lord Most High shall take His waiting saints to rest.

C. C.

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The Prophetic Times.

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Special Contributions.

THE FINAL RESURRECTION.

ITS SUBJECTS, ETC.

THERE is no fact, the truthfulness of which is more fully established in the convictions of every Millenarian than that of a twofold resurrection; a resurrection of the pious dead, at the coming of Christ, in immediate anticipation of the Millennium, and that of "the rest of the dead," or the wicked, at its close, when the thousand years of predicted blessedness shall have ended, and the final scene of judgment have been enacted. It is not our purpose, at present, to argue this point.* There is, however, intimately associated with this subject of a twofold resurrection a truth not usually presented; and which, indeed, we do not remember to have seen distinctly stated or unfolded. It is, that while the assertion, usually made, that the subjects of the *first* resurrection are the righteous, and those of the *second* the wicked, is, as a general statement, correct, it is not strictly true. In other words, the subjects of the last resurrection are not exclusively the wicked. For this position we have, we think, scriptural as well as strong presumptive, if not absolutely convincing, inferential evidence.

A popular commentator, who argues earnestly, but very inconclusively, against the idea of a pre-millennial resurrection of the righteous, finds a special argument in favor of his position from the 12th and subsequent verses of the 20th of Revelation. The inference he draws from the passage we believe to be correct; but, as we shall see, it constitutes no argument in refutation of a previous resurrection of the righteous. He says: "This passage proves *particularly* that the righteous dead are referred to here as being present at the final judgment; and is thus an additional argument against the supposition of a resurrection of the righteous and a judgment on them at the beginning of the Millennium." That some of the righteous dead are referred to we readily admit. The judgment is not exclusively that of the resurrected wicked. The passage is this: "I saw the dead small and great stand before God; and the books were opened, and another book was opened, which is *the book of life*, and the dead were judged out of those things which were written in the books *according to their works*. . . . And whosoever was not found *written in the book of life* was cast into the lake of fire."

That there are two classes embraced by these who are subjected to this judgment, and to whom different awards are rendered, appears to us obvious—*first*, from the fact that they were judged out of the things written in the books, "*according to their works.*" The books here spoken of are, obviously, symbols of God's knowledge of the actions of those who are judged. They are the books of God's "remembrance." And those arraigned for judgment are judged out of those things which are written in the books, "*according to their works.*" Their works, as thus recorded, are the outward manifestation of character. The expression, "*according to their works,*" seems to imply a difference in those works, and, hence, a differ-

* See "The Restoration, or the Hope of the Early Church Realized." By H. A. Riley.

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ence of moral character, and hence, moreover, a difference of desert of retribution. It is not, we think, designed to designate degrees of moral turpitude, some possessing greater and some less; but *all* ungodly, and deserving to be cast into the burning lake; but rather a positive difference of moral character. The works of some recorded in the books will be expressive of the character of the children of God; while those of others—the vastly preponderating class—will be as expressive of that of the wicked. This conviction is deepened by a consideration, *secondly*, of another statement: "Another book was opened, which is the *book of life*. And whosoever was *not written* in the book of life was cast into the lake of fire." By the "book of life," as here used, we are, as we presume no one will question, to understand the record of those who are the promised and assured inheritors of eternal life; the regenerated children of the grace of God.

Now, what can mean a reference to such a record if the name of not a solitary subject of that judgment was there inserted? Why should such a record be unfolded, when, on the supposition, that record belonged to a class not represented, but all of whom had been the subjects of a resurrection long since passed. The expression and the reference is, to our mind, the conviction that on the pages of that book were recorded the names of some then actually among that host of raised subjects of the final judgment, and who were recognized and declared to be heirs of eternal blessedness. Nor are we at special loss in answering the suggested difficulty supposed to be involved in the inquiry, "How can this be? If it be maintained that there is to be a literal pre-millennial resurrection of the righteous, and if '*the rest*' of the dead, or the wicked, 'live not' until the second resurrection, is not the doctrine refuted by the statement just made? Do we not abandon the fundamental—a cherished and glorious doctrine of the Millenarian creed—that of a twofold resurrection, by the admission of a promiscuous resurrection at the closing act of the judgment?" We answer, very far from it. For in our inquiries, whence come these righteous ones of the second resurrection, and who are they? we find one strong presumptive, if not absolutely conclusive proof of the correctness of our position. *They are the pious dead of the Millennial period.*

We are aware that some may deny the statement, as they maintain that there is to be no death, nor mourning, nor sorrow, nor sin, during the thousand years. The curse, they say, is to be wholly removed from the earth, and perfect, unalloyed blessedness is to characterize that period. We do not so understand the word of truth. It is clear to us that there are exhibited two distinct periods; distinct not only in the order of time, but distinct in their character and administration. The one is the thousand years—the Millennial period; the other is the eternal state; both to exist on this renovated earth. The former, or Millennial period, is the subject of glowing prophecy of both the Old Testament saints and the New. The latter, or the eternal state, is also referred to by ancient seers, but more particularly by the rapt exile at Patmos, in the statement of the Revelation subsequent to the final judgment. The Millennium stands by itself in the eye of prophetic vision. It has its metes and boundaries, its peculiarities and glorious excellencies. It is limited in its duration by its very name, as well as by the statement of the holy Scriptures. It is to be a season of excellence, far, incomprehensibly, surpassing any since the fall; but to be succeeded by an eternal state of blessedness and glory, as superior, it may be, in its excellence, to that, as that will be to previous dispensations. The Millennium will be ushered in by the advent of the Son of man, as He shall come to establish his kingdom, associating with himself, in the administration, his risen glorified saints. Rev. 20.

Without entering particularly into what godly men, moved by the Holy Spirit, have said in stirring strains of that joyous period, we may remark that it will be one of great physical changes, fitting our earth for the blissful occupancy of a ransomed people, as it may be restored to its original paradisiacal salubrity and fertility. "The kingdom of this world shall become the kingdom of our Lord and of His Christ." Uninterrupted peace and prosperity

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shall characterize it. Righteousness shall prevail as the knowledge of the Lord shall be diffused through the whole earth. And all of which Isaiah sings, and all which the prophet portrays in his graphic sketches of the latter days, shall be fully realized. But, notwithstanding all that is said of the extension of righteousness, and the experience of blessedness during the Millennium—statements which stir the soul to praise and joyous anticipation—it is not, we think, to be a state of perfect holiness or blessedness, nor one of *entire* exemption from death, or sin, or sorrow. Antediluvian longevity of human life will be restored, but not immutably. Righteousness will be gloriously triumphant; still, sin will have existence. Blessedness will be the almost universal experience, but sorrow will not be entirely unknown. He who, in animating strains of prophecy, describes the joyous scenes of the Millennial era, also says of the same period: "There shall be no more there an infant of days, nor an old man that hath not filled his days, for the child shall *die* an hundred years old; but the *sinner*, being an hundred years old shall be accursed." Is. 56:20.

Thus, it appears that although with the return of paradisiacal salubrity and fertility to the earth, will be the restoration of antediluvian longevity of human life, we are not to look for freedom from death. There is, however, a period foretold, when what may, to any extent, mar the perfect blessedness of the Millennium, will be known no more forever. The predictions touching this eternal state which is to succeed the thousand years and final judgment, have been by some applied, but we feel convinced, improperly, to the Millennnium itself. Isaiah, 65:17 and 66:22, speaks of new heavens and a new earth, which the Lord would create at His coming. This, as the context seems to imply, refers to the change this earth and atmosphere are to undergo at the advent of our Prince, when, by the purifying process of the conflagration,* this earth will become a fitting place for the Saviour's manifestations of glory, and the suitable abode of His people. St. John, in the 21st chapter of the Revelation, also speaks of a new heaven and a new earth, and it may be that St. Peter has his mind on the same in his Second Epistle, 3:13.

Edward Bickersteth, in his "Practical Guide to the Prophecies," thus writes of these different periods: "It appears, from Isaiah 65:17, that the new heavens and the new earth are connected with the restoration of the Jews, and their living in the flesh upon the earth. It appears, from 2d Peter 3:13, that this new heaven and new earth are connected with the burning of the earth; and it seems, from Revelation 21:1, that '*there shall be no more sea*,' is connected with this new heaven and new earth. But there is a sea, both symbolically and literally, to the close of the Millennium. Rev. 20:8. We may hence gather, that these three accounts give us a view of the commencement, progress, and completion of the new heavens and the new earth. When completed, and not till then, there is no more sea."

The reference to a new heaven and new earth, by St. John, 21:1, is found to immediately follow the account of the final judgment, and obviously in the succession of events, as well as in the writer's narrative, is subsequent to it. The earth, previously changed for the Millennial period, undergoes a more full and perfect purification for the eternal occupancy of the Church; and with that purification of the earth, will be removed every even the least, vestige of the curse. The Millennial period will be one of unprecedented holiness and happiness. But, neither *sin* nor *death* will be wholly excluded from it, whereas, in the subsequent state of things, these will be known no more. The language of the prophet seems clearly to show that he speaks of a different era, a different state of things. Note his soul-stirring statement: "*I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, and I heard a great voice out of heaven, saying: 'Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God. And God shall* WIPE AWAY ALL TEARS FROM THEIR EYES. *And there shall be* NO MORE DEATH, NEITHER SORROW NOR CRY-

* See "The Restoration."

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ING, NEITHER SHALL THERE BE ANY MORE PAIN, *for the former things* (sin, and death, and sorrow, which, to a limited extent, had existed in the Millennial state) *are passed away.*" We are, moreover, told that this holy city "*had the glory of God to lighten it, and the Lamb was the light thereof; and there shall* BE NO MORE CURSE, *but the throne of God and of the Lamb shall be in it, and His servants shall serve Him, ... and they shall reign forever and ever.*"

Thus, the eternal state of the righteous is not the Millennium perpetuated. The Millennium is to be a new dispensation, and so may we designate that which shall succeed it—the last dispensation—the dispensation of perfected glory, which will be the predicted consummation of all things—the perfect restoration—the completed triumph of the cross of Christ—the full redemption of our apostate race. The Church will then be a "glorious Church, without spot or wrinkle, but holy and without blemish,"—the purposed result of the Saviour's mediatorial work. Eph. 5 : 25–27. The exaltation of this Church to its eternal state of perfected blessedness, or this final and ever to be perpetuated dispensation, will, in accordance with heaven's previous plans of administration,* be consequent on specific judgments inflicted upon the guilty. It will be consequent on the final discomfiture of the powers of darkness here on earth, and the exercise of retributive justice upon the risen wicked.

Such is the statement of the word of God in reference to these distinct seasons,—the Millennial era and the eternal state of the redeemed; one prior and the other subsequent to the last act of the judgment. And now we have an answer to the question: "Who constitute the class of righteous ones, or those whose names are in the 'book of life,' who are found among the raised subjects of that closing scene?" They are the pious dead of the thousand years. If the views advanced be correct; if death, to some extent, the death of the righteous, is to be known during the Millennium, then must there be a subsequent resurrection, and a judgment of these righteous ones. And when will this happen, if not when the books are opened, and they shall be judged out of the books *according to their deeds;* and when, whosoever shall not be found *written in the book of life*, shall be cast into the lake of fire? Thus, the objector's argument against the doctrine of a literal first, pre-millennial resurrection of the righteous dead, based on the twofold character of the subjects of the final judgment, has no foundation. That there will be some righteous ones among that immense host who shall stand before the great white throne for judgment, seems to be clearly taught us. But that there will be a glorious resurrection of the pious dead of all previous generations at the pre-millennial coming of our Lord and Saviour is, we think, written as with a sunbeam upon the pages of the divine record. And in the joyous anticipation we daily live, as we look for the hastening appearing of Him who shall come to vindicate His truthfulness in the fulfilment of His promises. H. A. R.

* The Restoration, page 189.

CHRISTIAN MEEKNESS.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." MATT. 5 : 43, 44.

IN the Sermon on the Mount, law and grace are contrasted. The dispensation of law had finished its course, and wrought the only effect it was possible for it to accomplish; which was, as declared by the Holy Ghost, That every mouth might be stopped, and all the world become guilty before God.* For, The law worketh wrath:† and again, The law entered that the offence might abound.‡

It is apparent that the precepts of our Lord, inculcating universal grace and love, are for the instruction and guidance of the regenerate soul. The natural [or unregenerate] man receiveth not the things of the Spirit of God; for they are foolishness unto him.§ The imposition of laws on our unrenewed natures is inadequate to produce a holy life; for the affections cannot be brought under the power of law, and

* Rom. 3 : 19. † Rom. 4 : 15.
‡ Rom. 5 : 20. § 1 Cor. 2 : 14.

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hence the failure of all governments, divine and human, to regenerate society.

But the Gospel appeals to the affections. The cross exhibits the love of God toward sinners. By a saving knowledge thereof, the affections are renewed and sanctified, and the believer, though *in*, is "not *of* the world."

He is freed from the condemnation of the Sinaic covenant, and yields himself to the law of the Spirit of life in Christ Jesus,* for the obedience of faith.

An unsanctified heart *cannot* love its enemies. The requirements of grace toward others are "foolishness" to him who knows not Christ.

The passage of Scripture under consideration is commonly supposed to inculcate the exercise of love toward *private* enemies. This, however, had already been enjoined. Whereas the law demanded, An eye for an eye, and a tooth for a tooth,† Grace imposes forbearance under personal wrong; for Whosoever shall smite thee on thy right cheek, turn to him the other also.‡ This is of private and individual application, as also the injunction to avoid *legal* contention; for, If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.§ Grace demands no less of us. But, is the Christian, therefore, at the mercy of the wicked? By no means; for obedience to the spirit of these commands partakes not of the nature of legality, but is rendered by him alone in whose heart the Divine Spirit dwells; and who hence possesses the presence and protection of God. "We will come unto him, and make our abode with him."‖

That the love of *public* enemies, or in brief the prohibition of war is involved in the text, it is not difficult to show.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." By referring to Leviticus 19:18, we discover that by the neighbor spoken of is to be understood, the children of Israel. "Thou shalt not avenge, nor bear any grudge against the *children of thy people*, but thou shalt love thy neighbor as thyself. I am the Lord." The enemy to be hated was a *public* enemy, and the command was express: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee . . . greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor *show mercy unto them*."* Again: "But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them."† This was literally understood and obeyed by Joshua. He left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.‡ Under the dispensation of law, the enemies of God were to be destroyed. The inheritance was won and retained by the sword.

When, therefore, our Lord proceeds to say: But I say unto you, love your enemies; it is evident that there is a parallel drawn between the enemies formerly to be hated, and the enemies *now* (in the later dispensation) to be loved. Public enemies were then to be hated and destroyed; now, our love comprehends them also, and for whom Christ died. It is thus that God deals with us. When we were enemies, we were reconciled to God by the death of his Son.§ The ancient people were called to an *earthly* inheritance, but Christians "to an inheritance incorruptible, . . . reserved in heaven."‖

They were by obedience to obtain great earthly prosperity; but to the Christian it is commanded, Lay not up for yourselves treasures upon the earth.¶ Their citizenship was earthly; but we are "made to sit together with Christ in heavenly places."** Their enemies were in the flesh; but "we wrestle not with flesh and blood;"†† their weapons were of necessity carnal; but ours "the sword of the Spirit; the helmet of salvation; the shield of faith."‡‡

* Rom. 8 : 2.
† Exod. 21 : 24, &c.
‡ Matt. 5 : 39.
§ Matt. 5 : 40.
‖ John 14 : 23.

* Deut. 7 : 1, 2, &c. &c.
† Deut. 20 : 16, 17.
‡ Joshua 10 : 40, &c.
§ Rom. 5 : 10.
‖ 1 Pet. 1 : 4.
¶ Matt. 6 : 19.
** Eph. 2 : 6.
†† Eph. 6 : 12.
‡‡ Eph. 6 : 13–18.

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The examples of our Lord and the early Church enforce obedience herein, upon us who profess to follow them. The great importance of comprehending and loving these truths is manifest. These are days of great danger, for people seek conformity to public sentiment, rather than the knowledge of the truth. The Bible treats not of man's *rights*, but of man's *duties*. The liberty to which the *Christian* is called, is "the glorious liberty of the sons of God;"* begun here below in deliverance from the corrupt lusts of unsanctified nature.

It appeals not to the flesh; for they that are Christ's have crucified the flesh, with the affections and lusts. W. R. P.

NAHUM, CHAPTER II.

It is evident that many names of persons and places are used symbolically in prophecy. For instance, Jezebel and Babylon in the Apocalypse, and probably Nineveh in this chapter, as it appears to be a minute delineation of the great approaching French Exposition. Will the reader examine and see if it will not bear reading with the following interpolations.

We will commence with the last verse of the previous chapter. 1. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O! Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; *he is utterly cut off.*" Showing that the prophecy refers to the times of restitution. 2. "He that dasheth in pieces (the Antichrist) is come up before thy face (still addressing Judah); keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches. 3. The shield of his (the Antichrist's) mighty men is made red, the valiant men are in scarlet: the (railroad) chariots shall be with flaming torches in the day of his (the Antichrist's) preparation, and the fir-trees shall be terribly shaken (this may allude to the agitation of small trees along the track, and it may allude to fir boughs gathered for decoration). 4. The chariots shall rage in the streets, they shall jostle one against another in the broad ways (being hitched together); they shall seem like torches, they shall run like the lightnings. 5. He (the conductor) shall recount his worthies (taking their fare), they (the passengers) shall stumble in their walk (when the cars are in motion); they shall make haste to the wall thereof, and the covering (margin) shall be prepared. 6. The gates of the rivers shall be opened (by steam navigation), and the (crystal) palace shall be molten (see margin), (that is, made of molten materials, iron and glass). 7. And that which was established shall be discovered (see margin), she shall be brought up, and her maids shall lead her as with the voice of doves, taboring upon their breasts. 8. But (mystical) Nineveh (or Paris) is of old like a pool of water (sending forth unclean and croaking spirits, like frogs): yet they shall flee away. Stand, stand, shall they cry; but none shall look back. 9. Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture. 10. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain in all loins, and the faces of them all gather blackness. 11. Where is the dwelling of the lions and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? 12. The lion (Napo-leon, the lion of the thicket) did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. 13. Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard."

"Would that all the Lord's people were prophets." Numb. 11: 29. J. A. P.

We insert the above, simply as a matter of curiosity, and not as such an interpretation of the passage as we would have our readers rely on.—*Ed.*

* Rom. 8: 21.

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CHRISTMAS CHIMES.

The bells are ringing, ringing, ringing;
What do they say? what do they say?
Angels are singing, singing, singing,—
Jesus is born to-day.

Glory to God in the highest—glory!
Peace on the earth, good will to men;
Children and bells take up the story;
Ring it—sing it again.

See where he lies, the babe celestial,
Lies in her arms as in some pure shrine,
Fairest of all the maids terrestrial,
Pale from her pangs divine.

Shepherds and kings come humbly kneeling;
Shepherds and kings are alike before thee;
Son of the Highest, yet Son of David,
Shepherd and King was he.

Shepherd thou art, and thy sheep all know thee;
King, thou shalt reign on thy Father's throne;
Not yet we see thee supreme in glory,
Not yet thou claim'st thine own.

But thou wilt come in the clouds of heaven,
Thou who wast nailed to the shameful wood;
Then shall the face of the sun be darkened,
The moon be turned to blood.

But unto us who love thy appearing,
Thou shalt come glorious, mighty to save,
Leader of all heaven's sun-bright armies,
Conqueror o'er death and the grave.

Glory to God in the highest—glory!
Peace on the earth, good will to men;
Angels and men repeat the story,
Jesus returns to reign.

BETTINA.

Selections.

THE SONG OF THE SAVED.

"And they sing a new song, saying: Thou art worthy to take the book, and to open the seals of it; for thou wert slain, and redeemedest us to God by thy blood, out of every tribe and tongue, and people, and nation, and thou madest us unto our God, kings and priests, and we shall reign on the earth."—REV. 5: 9, 10. (*Revised Text.*)

SOME people tell us that it is quite too low and coarse a thing to think of the earth in connection with the final bliss of the saints. They preach that we do but degrade and pervert the exalted things of Holy Scripture, when we hint the declaration of the wise man, that "the earth endureth forever," and that over it the glorious and everlasting kingdom of Christ and his saints is to be established in literal reality. But if the ransomed in heaven, with golden crowns upon their brows, kneeling at the feet of the Lamb, before the very throne of God, and with the prayers of all saints, and predictions of all prophets in their hands, could sing of it as one of the elements of their loftiest hopes and joys, I beg to turn a deaf ear to the surly cry of "*carnal*"—"*sensual*"—"*unspiritual*"—with which some would turn me from the "blessed hope." Shall the saints in glory shout, "*We shall reign on the earth,*" and we be accounted heretics for believing that they knew what they were saying? Is it come to this, that to be orthodox we must believe that these approved and crowned ones kneel before the throne of God with a lie upon their lips? Shall they, from thrones in heaven, point to earth as the future theatre of their administrations, and give adoring thanks and praises to the Lamb for it, and we be stigmatized as fanatics and Judaizers, for undertaking to pronounce the blessed fact in mortal hearing? Oh, I wonder, I wonder, how the dear God above us can endure the unbelief with which some men deal with His holy word.

Shall we, then, keep silence on the subject? When the Living ones and Elders fail to sing about it in heaven; when inspired apostles no longer admit the subject into their holy writings; then, but not till then, let it be dropped from the discourses of our sanctuaries, and from the inculcations of them that fear God.

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And woe, woe, to that man who is convinced of its truth, but, for the sake of place or friendship, refrains from confessing it! Well has it been said of him: "He barters away his kingdom for the applause of men. He eclipseth the glory of Christ to enhance his own." He stultifieth the adoring songs of celestial Kings, that he may win a little empty favor by base pandering to the pleasures of an ignorant, unbelieving, and godless world.—*Lectures on the Apoc.*, pp. 291–2.

BE READY.

(Translated from "*Der Lutheraner.*")

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

THUS saith our Lord and Master, in Matthew 25:13. A true Christian is to bethink himself every day, with all solemnity, of the day of judgment, that he may have a clear account with his God and Lord—for the Son of man shall come as a thief in the night—and that he may be able to stand, cleansed in the blood of Christ, before the face of Him whose eyes are as a flame of fire. Our times, God's fearful judgments, the growing prevalence of unrighteousness, the general self-security and indifference towards God's word, the powerful errors that are abroad, the darkening of moral sensibility, the unbelief and outrageous sinfulness of men; all these testify to us that the day of judgment is at hand. It, therefore, pertains to us, with entire and particular earnestness, to prepare ourselves, that we may be able to stand when the Lord cometh to judge the quick and the dead. The day of judgment may come any day, and it is for us to expect it every day.

Let each one, therefore, who values his soul's salvation, set his house in order. With all earnestness and holy conscientiousness will I do it; for I have much to answer for, and much to break off from, and much to reform, and much to repent in sackcloth and ashes. Do thou also the same, and as many as read this paper. To many it is a jest to have anything said about a day of judgment. Many take the matter lightly, and think that day yet far away. Few there be who daily judge themselves, that they may not fall into the hands of the living God. Woe to them that deny the Lord Jesus! Woe to them that do violence and deal unrighteously! Threefold woe to them that are called to open their mouths, and to give testimony to the truth, yet keep silent as dumb dogs!

Let each one see to it, that he keep his conscience clear and unblamable, through the blood of Christ, as an innocent and unspotted lamb, with reference to that day. Praise and glory be to God that He is a righteous Judge! To Him we intrust everything. He will judge righteously, who never yet has mistaken or overlooked anything in His government. But it is our duty and allotment, in hearty and holy earnestness, to repent, to strengthen ourselves in the faith, and to walk in righteousness, as God's word directs, however it may cross or displease stubborn and cowering hearts.

Should it, however, please the Lord yet for a little time to delay His second coming, let no one thereby deceive himself, as though everything were secure, and that great peace and the golden age are about to dawn. The Lord has merely permitted us to survive the beginning of his judgment, and something very different is ordained to come. Wars and pestilences will not cease, one people shall continue to rise up against another, and subjects to revolt against their rulers; for fidelity and faith are flickering to extinction. But, let come what may, the day of redemption cometh also; and let each one who is set to be true to his Saviour, joyfully lift up his head. Amen.—(*Hermannsb. Missionsbl.*)

The above shows that the conductors of the Hermannsburg Missionary Magazine believe with us, that Christ's coming to judgment is at hand, and that it is the duty of Christians to be expecting *it*, not the conversion of the world first. Some say this is adverse to missions. Yet, these Hermannsburgers are unequalled in modern times for their efforts in this line. The Hermannsburg congregation alone, though possessed of very moderate means, has done more for foreign missions than a whole denomination of 300,000 communicants that we know of! Read the story of Louis Harms, in Stevenson's "*Praying and Working.*"—*Ed. Proph. Times.*

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Editorial.

THE DISTURBED THESSALONIANS.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 THESS. 2:1–12.

THE Christians at Thessalonica seem to have constituted the model Church of apostolic times. They certainly enlisted Paul's regard and commendation beyond any other congregation assembled by his labors. We may, therefore, safely look to them for a truthful and complete exemplification of what true Christianity is. And when we come to inquire narrowly into the nature of their experiences and character, we find their Christianity summed up in two grand articles. In his first letter to them, the inspired apostle says: "*Ye turned to God from idols, to serve the living and true God;*" —this is the first article;—"*and to wait for His Son from heaven*" (1:9, 10);—this is the second article. And this was the whole of their Chistianity.

From this, then, it appears that the earnest and confident expectancy of the coming of the Lord Jesus from the heavens, was as much and as vitally a part of primitive, practical, and experimental Christianity, as conversion itself; nay, that it was one of the very elements of the early conversions, and one of the great and leading things to which apostolic conversions were made. And it would verily seem from this Scripture, that those who have not been brought practically to take in the doctrine of the Second Advent, are only about half converted. They may have turned from idols to serve the living God; and so far, their religion may be true and genuine, but, until they have added the other item, of *waiting for His Son, Jesus Christ, from the heavens*, they have only gone half the length of these Thessalonians, and are so far short of being complete Christians. It is a sorrowful statement, and one which bears disastrously upon the claims of much that passes for Christianity in our day; but how to escape from it, with these texts before us, is not so easy to be seen.

The text quoted, gives intimation that the Church at Thessalonica had become, to some degree, perplexed and disturbed by certain misrepresentations touching their expectations, which misrepresentations were of a character to change a topic, hitherto their strength and joy, into a source of disquietude and alarm. What was that misrepresentation?

From the reading of the English text, it has been taken, that the Thessalonian Christians were in distress and perturbation, at the idea of the nearness of the day of the Lord; as if they were afraid of it, alarmed at it, and overwhelmed at the prospect of having Christ to come in their day. It has even been quoted to prove, that it is dangerous and anti-apostolic to preach the doctrine of any near or speedy coming of the Lord; that it unsettles people, and robs them of their proper spiritual comfort, and fills with unnecessary anxieties. But nothing could be further from the facts in the case, or the real meaning of the apostle's words. It is abundantly evident, from both Epistles, that these Thessalonians were the most warmly and joyously interested in the faith and expectation of the near coming of their blessed Lord. They were converted from their old idolatries, and entered the service of the living God, in waiting for that coming. Paul speaks of it as their crown of rejoicing—as their highest and most effective comfort—that the Lord Himself was speedily to descend from heaven with a shout, with the voice of the archangel, and the trump of God. And he commends their hopes, of happiest rest at the revelation of the Lord from heaven. How could it be possible, then, that their agitation of mind and perplexing trouble were the result of an apprehension that the Saviour was to come in their day? So far from being a source of disastrous disturbance, this was the gladdest and most consoling element of their faith and hope, so declared by the inspired apostle himself.

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But, this being "*at hand*," of which the apostle speaks, was something wholly different from the idea that the day of the Lord was only *about to come.* The original word is ενεστηκεν (from ιστημι), and occurs seven times in the New Testament, but nowhere else in the sense of *impending* or *near*, in the relation of not yet quite arrived. In five out of the seven instances, it is translated by the word *present*, in the sense of *already come.* The phrase, *at hand*, is used at twenty other places in the New Testament, in the sense of near, though not yet quite arrived; but not in a single instance is the original ενεστηκε, as here. Other versions are much truer to the meaning of this word. The Syriac, which is the oldest translation that was ever made, renders it by the phrase, *is come.* The Swiss version renders it the same, *est arriv* . MacKnight translates it, *hath come.* And the evidence is perfectly conclusive, that such is the proper and only true signification of the word. Luther renders it *vorhanden sei, to be present, to exist at the time.* Olshausen says it refers to "*what is present.*" Bengel says "ενεστως means *present.*" It does not mean something *at hand*, in the sense of being near, though not yet come, but something *at hand* in the sense of *having already come*—as being already *present*—without the possibility of any further waiting for it.

And the moment we take this true and only proper sense of the word, the complexion of the whole passage is entirely changed from the false interpretation which some have put upon it, and the precise nature of what was disturbing these Thessalonian believers becomes manifest. Somebody had been telling them that the day of the Lord *had already come;* that it was then *present;* that it *had arrived*, and was no longer a subject of hope or expectation. If what some were thus teaching them was true, they felt that a great misfortune had befallen them. They had been comforting themselves by the idea that, with the arrival of that day, their dead were to be restored to them; that their companions in the faith, who had fallen asleep, were to arise with the dawn of that day; and that they themselves were to be translated, and caught away to the clouds, to be forever with the Lord, when that day should come. And if now it had *already come*, the conclusion was inevitable that they had been cherishing all these glad hopes in vain, and that all their joyous expectations had proved a cheat and a failure, for their dead had not been raised, and they were still left upon earth. Could it be that their faith was a mere deceit, and that all they had hoped from it was mere delusion?

Such a doctrine then, as that the day of the Lord *had come*, was a virtual subversion of their Christianity and their hope. It was well calculated to *shake them from their mind* as Christians, to confuse and confound all their ideas, and to fill them with utter despair. Hence, the interference of the apostle to counteract the misrepresentation, and restore their peace and comfort. He beseeches them and conjures them most solemnly, by our gathering together unto the Lord Jesus, and as they valued their hopes, not to be so easily and quickly shaken in mind, not to be troubled by such sorrowful misgivings, and not for a moment to believe that the day of the Lord *had come*, or was then present in any such sense, as to be no longer a subject of joyful anticipation, as it had once been. No matter in what way such a false idea might come to them, whether by apparent revelation from the Spirit, or by oral communication as if by apostolic authority, or even by letter, professing to come from under his own hand, he charges them by no means to believe it, and not for an instant to give place to the truthless assertion that the day of the Lord was not still pending, and still future.

No, no; not so unsubstantial and disappointing are the promises of Christianity. Not such an unreal thing is the doctrine of Christ's coming, the resurrection of the dead, and the gathering of the saints in the clouds to meet the Lord in the air. These things are literal realities. And whether from the Scriptures, or from philosophy, men propose to explain them away, and to resolve them into mere poetry and gorgeous Oriental metaphor, it is the part of true Christian faith and obedience to refuse place to anything short of the literal and com-

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plete fulfilment of what the Saviour promised, and His inspired apostles so constantly preached. It was Hymeneus and Philetus who, in apostolic times, undertook to spiritualize and explain away the resurrection as past; but Paul says of them, that, concerning the truth, they erred; that they were overthrowers of the faith, and that their words were a corroding canker. (2 Tim. 2:17, 18.) And he here says as much concerning all such as would spiritualize and explain away what else pertains to the literal promises and hopes touching Christ's coming, and the day of the Lord. None of these things are past, and none of them have yet transpired; and he who says they have, however he may explain it, is a heretic of a deadly sort, and no Christian can hold with him without ruin to his faith.

But this passage also shows the very different manner in which the early Christians must have conceived of the Day of the Lord and the coming of Christ, from that which now obtains, in order to have been liable to such an erroneous impression on the subject. With the present popular conceptions of the sudden grandeur, conspicuity, and universal publicity of the coming of Christ, it would be utterly impossible to obtain currency for the idea that it was already present, or accomplished. People now are looking for the world to come to an end,—for an utter break-up of the whole system of nature,—for a complete wreck of the universe. When we talk to them of the last day and the return of Christ, they begin to think of the burning up of all sublunary things, and of the complete extinction of human life, and even of the whole dwelling-place of man and all created things. But if the early Christians had thought of this subject after this style, how is it possible that they could have believed the last day had come, when the world still stood, and the stars remained in their places, and the whole course of nature was still going on as before? The thing is out of the question; they could not have entertained it for a single instant. But we have the inspired testimony that they *did* entertain it; that they were greatly disturbed and shaken in mind on account of having been persuaded to entertain it; and that they were so deeply and grievously swayed by it as to require the special interposition of the apostle to save them from despair on account of it. We argue, therefore, from these facts, that the primitive and proper ideas touching the coming of Christ and the day of the Lord were quite different from those which people now very generally entertain. The truth is, that all this poetic nonsense of "the wreck of matter and the crush of worlds," is no part of Christianity, but a miserable and delusive interpolation of the faith. However great the changes from what now exists may be, when ultimately wrought out, it is abundantly set forth in the Scriptures that there will be many stages in the process, and that no such summary and violent universal collapse shall ever occur as that of which poetry and superstition have dreamed. And when we come to look at what is predicted of these successive stages, and of the leading particulars which are to mark them, there is every reason to believe that most of them will occur while yet the world and the great mass of men are going on the same as now.

Take for example the arrival of the Saviour at those regions of the air whither His saints are to be gathered together unto Him; what right have we to suppose that it will at once be visible and known to men in general? Has not the Lord's coming been repeatedly described as partaking of the nature of the coming of a thief? Has not He Himself so described it, as well as His apostles? The time will be when He will manifest Himself, and when every eye shall see Him; but where is the evidence that it will be so at the beginning? And when we are told, over and over, that His first arrival will be after the manner of the coming of a thief, we feel confident that it will be in some stealthy and unrevealed manner, in which the world at large will know nothing of it, and not at all believe that such things are transpiring.

Some lay great stress on the declaration that the Lord is to "descend from heaven *with a shout*, with the voice of the archangel, and the trump of God," and argue with great confidence that this proves the openness and publicity of

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the Advent. But we do not at all perceive the force of such reasoning. A very important link is wanting to give it conclusiveness. It is nowhere said that this is to be a shout or voice which the world hears. The object of the shout and trumpet-call is to reach the saints, to awaken those that sleep in their graves, and to call both them and those alive away from the earth. There is not the slightest intimation that any one else will hear the call. When Christ arose and ascended, it is written that God went up "*with a shout;*" but who of earth's godless population heard it? Why, then, may He not come again "*with a shout,*" which shall be equally unheard by the common world? And even if there should be supernatural sounds, and sudden tumultuous demonstrations in earth and sky, that does not at all argue that they will be understood by people generally, or that the Advent, in its first stages, will be other than invisible. The men who journeyed with Paul, and were present when the Saviour personally appeared to him, heard a voice, and felt a mysterious commotion; but they saw nothing of the heavenly Speaker, and "heard not the voice of Him that spake," much less comprehended the fact of the Divine presence.

Take, also, the matter of the resurrection of the sleeping saints, to which these Thessalonians were looking with so much holy comfort; and what proof is there that men generally will see or know anything about it when it occurs. The resurrected ones will know it, and those alive and remaining, who are to be caught up together with them, will know it, perhaps; but there is no intimation anywhere that it will be manifest to any one else. No one saw Christ rise; and no one saw those rise who rose with Him; and the presumption is fair, that His saints will also come from their graves quite as unobserved by the unbelieving multitudes, who will continue to go forward with their schemes and occupations as if nothing of the sort were transpiring.

And so in regard to the few waiting and ready ones among the living, who are then to be removed to the heavenly spaces. At least two men, during the past ages, have been thus removed. On the other side of the flood, "Enoch walked with God, and he was not, for God took him." (Gen. 5:24.) Luther has the remark, that "the original signifies, that Enoch was lost, or disappeared, contrary to the thought or expectation of all the other patriarchs, and at once ceased to be amongst men. Enos, Seth, and all the other patriarchs, *knew not* by whom or whither he was taken away; they sought him, therefore, but found him not." The thing occurred without noise or display, and no one was able to tell anything about it. In after time, Elijah also "went up by a whirlwind into heaven," without tasting of death. As a special favor, Elisha was permitted to witness it; but no one else saw it. Fifty men went out after him, and sought three days, but found him not. Even the sons of the prophets could not be convinced for a time that he had gone as Elisha reported. They neither saw nor understood it, and much less was it manifest to the general community in which it occurred. And the wise man assures us that "*the thing that hath been is that which shall be; and that which is done is that which shall be done.*" (Ecc. 1:9.) The Saviour's own account of the matter leaves the mind under the same impression. "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together [at the mill]; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." (Luke 17:34–36.)

Now, with all this well agrees the liability of the Thessalonians to be deceived with the false idea that the day of the Lord had, perhaps, come without bringing them the fulfilment of their expectations; but it utterly confutes those wild and delirious pictures of the day of judgment which received their existence during the dark ages, and quite too much distort and render repulsive and alarming the sweet and precious doctrines of the faith in the common imagination. As Christians, we have reason to learn the lesson of laying aside those distressing ideas of terror, and of looking forward to our Lord's coming, and all its relations to us, as only blessed, peaceful, and glad. It is not some great thunder-crash of destruction, laying the

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universe in sudden and instantaneous ruin, that we are to be expecting; but the gentle and loving call of our Lord, at which we shall evanish from the earth, rejoin our friends who sleep in Jesus, and take our everlasting places with our Saviour, where we will be hidden in the peaceful sky.

This case also furnishes an illustration of the real ground for alarm on the part of the unwatchful and unprepared, in view of the rapture of the saints. These Thessalonians were unfortunately led to think that the day of the Lord had come, and that they were left behind as having no part in the blessed gathering to the Lord in the air. The result was, that they were being driven to distraction. The very thought filled them with overwhelming anguish and dismay. And yet it was only an erroneous surmise, a mere peradventure, for which there was a bare possibility. But the hour is coming when what they but dimly imagined shall be sad reality to many. Though the unready and the unsanctified may not see the dead arise, or the translated ones ascend, they will find it out afterwards. The truth, in due time, shall become manifest. And when the awful reality appears, that the Day of the Lord is already come; that Jesus is present in the clouds; that the dead in Christ have been recalled from their tombs and are with Him in the heights; that the earnest, waiting and watching ones, who have so mysteriously disappeared, have gone with them, like so many Enochs whom God hath translated; and that they are "*left*"—left to take their portion with hypocrites and unbelievers—left to suffer the sorrows of the great tribulation, having lost their crowns and their part in the resurrection of the just;—alas! alas! alas! for the consternation and dismay which shall then take possession of them!

One of the most affecting pictures of that scene contained in the Scriptures is the parable of the ten virgins. Our blood within us stirs as we realize the sad predicament of the five unwise ones, at the moment of their vexatious discovery that their lamps were expiring, and that there were no supplies now to replenish them. We can almost feel the mingled consternation and perishing hope of each, as she draws up the wick anew, and nurses the feeble flame, which brightens a little only to burn the less. But theirs was a picture of the case of multitudes, who will then for the first time discover that they are irremediably wanting, and that the blessedness for which they hoped has clean gone from them forever!

Rouse thee, then, O drowsy professor and careless lingerer about Zion's gates, and think what will be thy estate when the Day of the Lord shall come. Survey thy supplies for that emergency, and thy store for the requisitions which shall then be made. Look at thy dim lamp, with its feeble flame already flickering to extinction. How wilt thou join that glorious procession of torches bright with such a mockery of provision? And where are thy reserved supplies to make it better? Suppose that this night the Saviour should call from the heavens for his waiting saints, would you be among them? Would the summons find you with grace in store for such an emergency? Oh, if there be a doubt overshadowing thy future, bestir thyself, haste thee to thy prayers, renew thy consecration, and from this hour give thyself wholly to thy God.

PROF. DUFFIELD'S DISCOURSE.*

It is a mistake to suppose that those who, in the various churches, are preaching and waiting for the kingdom of God, are a small and inconsiderable number. We rest no claim indeed, for the truth of our doctrine upon the numbers or the talent of those who embrace it. It is usually God's way to reveal His truth to a "little flock." And yet we cannot but rejoice that He has raised up many witnesses here and there, in the various denominations, whose character for piety and learning is such, as to demand for them a respectful hearing.

* Delivered at the opening of the Synod of New Jersey, in the First Presbyterian Church of Elizabeth, N. J., October 16, 1866, by the moderator, Rev. John T. Duffield, D.D., with notes and an appendix. Published by request. Philadelphia, James S. Claxton, 1214 Chestnut Street. Price fifty cents.

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The position of the author of this sermon, as professor in that venerable seat of learning, the College of New Jersey, and for the time, moderator of the largest synod within the bounds of the Presbyterian Church, the occasion of its delivery, as well as its own superior merit, combine to induce us to call special attention to it. We hope it will be widely read by the many ministers and members of that and other churches, who are overlooking or misconceiving the essential truth of God's word, to which it calls attention, to the great damage of the Church, which Christ hath purchased with His blood.

It is not without significance, that a year ago, another synod of the same church, that of New York, listened to a missionary address from a preacher of its own appointment, Rev. John Lillie, D.D., which was a most earnest and able exposure of that delusive hope which looks for the Church's triumph on the earth, without her Lord, and substitutes this device of man's wisdom for "that blessed hope, even the glorious appearing of the great God, and our Saviour, Jesus Christ." And now again, on a similar occasion, a like testimony for the truth has been uttered, so clear and convincing, that none but those who love not the truth, can resist it.

It deserves to be noted too, that, in both instances, these discourses were published by the request of many to whom they were addressed.

The author has a definite aim in this discourse, and, discarding all side issues, he closely pursues it.

That the bulk of Christian teachers, in this country, are cherishing dreams about the triumph of the Church in "this present evil age," unwarranted by Scripture, and greatly disastrous to the Church, is evidently in his mind, as before such a body, and on such an occasion, he boldly asserts that this popular conceit is a departure from the faith once delivered to the saints, and even from the standards of their own communion, the Westminster Confession.

It is with this latter idea he starts out. Doubtless many were surprised to learn that the doctrine which now puts a Christian minister under a sort of ban, was incorporated by the framers of their own standards in the confession to which they were solemnly bound. The closing article declares that Christ "will have the day of His coming unknown to men, that they may shake off all carnal security, and be ever watchful, because they know not at what hour the Lord will come, and be ever prepared to say: 'Come, Lord Jesus, come quickly.' And that this article has sole reference to the *personal* appearing of the Lord, when He shall come to judge the world in righteousness, is manifest from its connection."

The author then proceeds to show the groundlessness in reason and in Scripture, of the ordinary methods by which the force of this exhortation is evaded. He proves, conclusively, not only that the Westminster divines refer to Christ's personal coming, but, what is far more important, that the language of our Lord and His apostles can have no other meaning. The awkwardness and dishonesty of that "handling the word of God," which neutralizes the exhortation to look for Christ's coming as always imminent, by applying it to some preliminary Providence, such as the destruction of Jerusalem, or to the hour of death, is fully exposed.

The author shows that, save in a few exceptional cases, as, for example: Matt. 10:23, and 16:28, which are shown in the appendix to be no exceptions, that the uniform sense attached to the frequent phrases, "coming of the Son of Man," etc., is His personal coming at "the end of this age,"—that the ordinary word used παρουσια, always denotes a coming in person; and that no other posture than that confessedly maintained by the apostles and primitive church, of constant expectation of this great event, can satisfy these exhortations, or at all consist with the position the Church is bidden now to occupy in the world. As is well remarked, it is essential in the New Testament idea of a Christian to "wait for the Son of God from Heaven."

The idea that a Millennium of righteousness and peace may be expected to intervene before that event is thus shown to be utterly inconsistent with Scripture, and with the discharge

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of this most sacred Christian duty. And the evil effects upon the Church of thus substituting another hope for "that blessed hope," and another gospel for this gospel of the kingdom, are strongly hinted, and wise and loving and earnest exhortations are given to his brethren in the ministry, to see to it that they shun not to declare the whole counsel of God.

The discourse is admirable for the end it has in view, and unanswerable. Did time and space permit, we would be glad to quote largely from it; but we prefer rather to advise our readers, who may be yet in doubt upon the vital point discussed, to read it for themselves. Its value lies chiefly in this, that it states and proves, beyond dispute, the vital point in the issue the word of God raises with the popular faith in a Millennium to precede Christ's second coming. We should be glad to have found more upon the dangers of this false confidence, upon the great sin of thus ignoring the plain teachings of God's word, and neglecting our Lord's most solemn warnings. Many who heard the discourse might have been told, with profit, that their grievous error on this whole subject was secularizing and debasing the Church; that it was at the bottom of very much of the apathy, and deadness, and lack of missionary fervor they were compelled to deplore; and that if they expect the Lord's blessing upon them and their work, they must hold fast His words until He come. All this, although less within the scope of the preacher's design, follows from his position. And it is because of these unwelcome inferences which an audience so intelligent will make for themselves, if not made for them, that so many continue to resist and evade arguments and appeals as forcible as those here presented. B.

THE SITUATION OF THE POPE.

STATEMENT BY CARDINAL CULLEN.

At a levee held last fall, by Cardinal Cullen, at Holycross College, near Dublin, when his newly created Eminence had taken his seat on the throne, a number of congratulatory addresses were presented to him. In reply to the one from the Irish Roman clergy he said:

"Ireland has done a great deal for the Holy See, but her exertions are now required more than ever. The spirit of revolution is triumphant in almost every country in Europe, and has destroyed the power of the Catholic States. There is no friendly Power now capable of supporting the head of the Church, or of maintaining the doctrines and practices of our holy religion. Austria was the last able to do so, and Austria is now overthrown. The condition, then, of the Pope is this, that his territory has been reduced to a very small spot in Italy. Nearly everything has been taken from him. The Emperor of the French very kindly held the hands of the Pope while his enemies were stripping him of the patrimony of St. Peter; and now, having reduced the Holy Father to a state of temporal weakness, and all the Catholic Powers willing to assist him being either revolutionized or weakened, the Emperor of the French abandons Rome and leaves the people to the mercy of the Italian revolutionists, to the mercy of men who avow the deadliest hatred to the Pope and to religion, and who will not hesitate, on the first opportunity, notwithstanding the convention, to seize upon Rome and destroy the Pope's authority. It is very probable that within six months this crisis may come, and His Holiness be reduced to such a condition that he may not know where to turn his steps. In these circumstances our attachment to him must be increased. His Holiness knows—and we all know—that he is suffering for the cause of truth; and we all know, moreover, that he will never sacrifice that cause—that he will never sacrifice principle; but will, as he has done, maintain truth, and justice, and equity to the last. We must endeavor to assist our Holy Father by our prayers, to do everything to uphold him in his position. He is now a very old man. We should pray that God may look with mercy upon the Holy See, and preserve it from the dangers which are impending over it."

HIS HOLINESS'S OWN STATEMENT.

In addressing the officers of the retiring French troops, the Pope is reported to have remarked:

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"I am here, my dear children, to bid you farewell. Your flag left France with the mission to uphold the rights of the Holy See. Today it is going back. I wish that it may be received with the same feeling that it left. I am informed that all Catholic hearts are moved; they tremble in thinking of the difficulties in which they see the Vicar of our Lord Jesus Christ, the head of the Catholic Church. There must be no illusion—the revolution will come here. It is proclaimed, it has been said, and it has been repeated. An Italian in high position has said that Italy was constituted, but not complete. Italy would be undone if there still remained here a corner of the land where order, justice, and tranquillity reigned. They desire to display their flag from the Capitol. You know, as well as I, that the Tarpeian rock is not far distant. But I fear the revolution. What am I to do? What am I to say? I have no resources. Yet I am tranquil, for the mightiest power, God, gives me strength and constancy."

Some would say, that the Pope, as a temporal sovereign, is "played out."

SUNDRY ITEMS.

Another Testimony.—At the introductory soiree of the *Evangelical Alliance*, at its meeting in Bath, England, in October last, the Chairman delivered an address of welcome to the delegates, in which he maintained the connection of science and religion, advocated Christian unity, with a distinction between unity and uniformity, and pronounced very decidedly in favor of Millenarianism, saying—"The most superficial observer of existing signs can scarcely fail to regard the present era as about to give birth to events in the history of the world which will constitute the last scenes of its closing drama. Everything seems to indicate, not merely that we have entered upon the 'last days,' but upon the beginning of the end."

A Poor Prospect.—The *New York Evangelist* refers to a convention of ministers and laymen which recently filled Tremont Temple, to arrange for some more effective methods for the conversion of men than the "regular Sabbath services and weekly prayer meetings." The startling fact was developed, from "very complete and reliable reports," that the churches which depend on the ordinary means of grace alone, "*have not averaged two conversions a year for the last eight years!*" How long, at this, rate would it require to return New England to Heathenism? Yet, these people preach that they are to convert the world to Christ, and thus bring in the Millennium very soon.

A Sorry Failure.—Much ado was made some time since, in which we declined to take a part, in reference to the colonization of Palestine by Americans, headed by a Mr. Adams of Maine. It has turned out, as we viewed it from the beginning, a fanatical folly, full of misery. On the 30th of January, the President sent to the Senate a communication transmitting a copy of the correspondence relative to the recent emigration of citizens of the United States to the dominions of the Sublime Porte, for the purpose of settling and acquiring landed property there, which opens with a communication from Mr. Beauboucher, Consul at Jerusalem, to Mr. Seward, advising of the arrival at Jaffa, on September 23d, 1866. Oct. 3d, the Consul transmits the names of 160 Americans forming the company intending to make a permanent settlement. November 31st, Mr. Morris, American Minister at Constantinople, transmits the note of his Royal Highness Ali Pasha relative to the colony, and states that, to an application of Senator Morrill and the Rev. Mr. Adams, on behalf of the colony, for a grant of land for the use of the latter, a negative answer from the Minister of Foreign Affairs was transmitted prior to the departure of the colony from the United States. The note of the Minister of Foreign Affairs notifies Mr. Morris that the Imperial Government cannot consent to the establishment of the colony in Palestine.

December 2d, M. Beauboucher writes the families forming the colony are in a frightful state of misery, and that he was about to proceed upon an inquest at Jaffa, numerous complaints having been made against the promoter of the colony, Mr. Adams.

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The Prophetic Times.

Vol. V. APRIL, 1867. No. 4.

Special Contributions.

A FRIENDLY PLEA.

BELOVED BROTHER: I was much interested in your remarks on the subject of our Lord's advent. I would not enter into the question with you in any but the kindliest spirit. I would not say anything calculated in the most distant manner to hurt your feelings. I do not see any reason why I should. If I have ever let drop any such expression, I am very sorry, and it was perfectly unintentional.

But, while opening no fresh question, you will allow me, I am sure, to make a few remarks upon what seems to me a strange and serious misapprehension on your part.

You express yourself hurt at the monstrous —I grant it would be nothing short of that, if it really existed—assumption, on the part of Millenarians, that those who do not think with them respecting the manner of the Lord's coming cannot be saved. Incredible! Let me, for one, assure you that such a thought never entered my mind. Ever since the pre-millennial advent was demonstrated to my apprehension (which is now about fifteen years, and fresh proofs from Scripture present themselves continually), I have been familiar with Millenarian publications, of which I have read a great many. I also read, statedly, two English publications, to which some of the best minds and scholars contribute. And in none of them, so far as I can recollect, have I ever found the slightest hint of such a thing.

Hard words, and opprobrious epithets and misrepresentations, prove nothing on either side. Controversies, I know, are apt to have some bitter ingredients on the part of less considerate disputants. I can only say that, as far as my own experience goes, or as far as has fallen under my own observation, Millenarians are the people on whom the opprobrious epithets are heaped. It is common to speak of them as fanatics, visionaries, weak-minded, on some points at least, and even, sometimes, as crazy. Their doctrines, for which they constantly appeal to the Holy Scriptures alone, are ridiculed as carnal, as sensual, and as "vain speculations." Were Millenarians to retort, by holding up the manner in which spiritualizing does violence to the laws of language and of common sense,—by showing the absurdity of finding figurative language in passages that have no figure, or by protesting against "the modern Whitbyan heresy," it would be a return stroke. But the *tu quoque* plan is not the best.

I know it to be an undoubted fact, that very many clergymen have never fairly examined the subject by a searching of the Scriptures. Many good men rest contented with general impressions, and naturally feel loth to examine new claims that run counter to their honest prejudices. Brethren have owned this to me. From my own experience, too, I know how it is. I had only skimmed the surface. And as soon as I sat down to the book, with a reference Bible, the evidence approved itself to me as strong as it is possible for a moral demonstration to be. And as it is written, "Buy the truth, and sell it not," my only course was to admit my mistake; which it was easier to do, inasmuch as I found the prophetic Scriptures almost a new world, and the source of never-ceasing instruction and delight; and they have remained so in all my subsequent experience.

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Under these circumstances, I feel it to be both a duty and a privilege to point out to others the road over which I was providentially led. If any one says to me, "I have faithfully and patiently, and, as I think, impartially, examined the evidence adduced on both sides, and I hold to my post-millennial views," I have nothing more to say to him, unless, providentially, other circumstances arise. I respect his convictions, his sincerity, his piety, if he have these. Where the Spirit of the Lord is, there is liberty.

Rest assured, Millenarians have not, and never had, the most distant thought of consigning to eternal ruin their beloved brethren in the Lord who differ from them. However much we regret the dissent, we are members of one body, of which the Lord is the exalted Head.

It is true there are certain minor points, in the Millenarian view, which may be regarded as connected with difficulty still, or as more or less involved in obscurity; from the very nature of the case this is to be expected. But in the post-millennial view, it is impossible to harmonize Scripture at all; and this is the fatal objection that includes all others, as also the violence done to the laws of language.

That the post-millennial view, now so general, is of modern invention, cannot be denied. With my present light, it is marvellous to me how it ever obtained currency among good men. Or rather, I should say, not the view itself—for the post-millennial view is not impossible, in itself, so much—but the principle of interpretation of Scripture on which it is founded. It is just as clear, too, that in the Primitive Church Millenarian views were universal. Nobody will deny it.

Let me notice another remark in your letter. You say, in effect, that events at the First Advent, and the manner of them, turned out very differently from what anybody expected; and that even if Millenarians are right, it is exceedingly improbable that the actual occurrences will justify their programme in all its particulars. Doubtlessly, to some extent, this will prove to be the case. Millenarians themselves freely say that there are certain prophetic declarations which are still involved in obscurity; as, *e. g.*, the identity, or otherwise, of the "little horns" of Daniel 7 and 8, and their relation to the two beasts of Rev. 13. How could it be otherwise? But from this it by no means follows that there are not grand outlines, perfectly clear, and sharply defined; and such is, indeed, the well-known fact.

But might I now be allowed to point out how very unlike the two cases are? The predictions respecting the First Advent are few and far between, in comparison with the mass of testimony respecting the second; a testimony, too, that covers a multitude of details. Only six or seven prophets spake of the First Advent; forty-six speak of the second. *All* the holy prophets have spoken of it, since the world began. And yet, although the predictions respecting the incarnation and sufferings were so few, comparatively, our Lord reproved His followers for not understanding them, and accepting them in the plain sense of the words. "O fools! and slow of heart to believe all that the prophets have spoken. *Ought* not Messiah to have suffered these things," &c. How much more, then, would such a reproach justly apply to the case of the Second Advent?

There *is*, however, one thing that Millenarians do that is distasteful to their post-millennial brethren. They say, solemnly and affectionately, that the Lord *will* make a difference, in some respects, when He comes, between those that are looking for Him, and those that deny an earthly-heavenly kingdom. A difference, not affecting, indeed, in the remotest degree, their eternal salvation, or safety in the imputed righteousness of the Great Sacrifice, but yet closely connected with their future position, as regards the bestowment of honors, and, especially, exemption from the earthly sorrows and trials that will mark the close of the age, at the period of the Great Tribulation. They appeal exclusively to Scripture. Surely it is a question that is very important. Are they right or wrong? And a question not only interesting in itself, but one which might affect us personally, if the Lord should be revealed in our lifetime.

As Millenarians view it, the case stands

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thus: When the Lord has gathered out the full number of His elect, He will appear personally, with all His saints, in order to put down, by force, all opposition, and establish an outward, visible, and universal, holy kingdom upon earth. He has instructed His followers to be always on the look-out for His return, and to expect it with longing desire. But things now stand as was predicted; for the Church itself ignores or denies His kingdom, the very summing up, the fruit of all His suffering. The Church robs Him of His promised crown, and ridicules the idea. And He has staid out so long now, that His coming, though admitted, is put off to an indefinite time, and has ceased to be an object of desire, as having, more particularly, no present practical bearing. Indeed, dissevered from the kingdom and the rewards of the saints, it has become a *dreadful* theme.*

Such being the case, it is natural, and it is right, that the Lord should take special notice of the few who remained faithful in this matter, which to Him is as the apple of His eye, and in which His interests (so to speak) are bound up. It is the very acme and essence of the gospel, to which all else was preliminary and preparatory. It is full redemption. It is the taking possession of the purchased possession. Jesus will take these disciples home to Himself, in the first place. The rest will be left behind for awhile; not for want of *love* on His part, but for *discipline*, even as we all are now disciplined; until they, too, learn to pray, "Come, Lord Jesus," and to pray it with ardent desire. At successive intervals, *all* will be thus taken; so that our Lord's words, "When the Son of man cometh shall He find faith on the earth?" have a double application, first to the saints, His own, then to the ungodly world. In proof of this position, Millenarians point out the difference between the parousia and the epiphany, and the promises of exemption, and threatenings to unfaithfulness on this point, such as we find in Luke 12, Matthew 24, Rev. 3, &c. They maintain that not only is such an exemption and prior deliverance and translation natural and reasonable, but that it is an infallible inference from several passages of Scripture.

For these reasons it is that the Prophetic Times, in its summary of Millenarian faith, speaks, in the last article (§ 12), as follows:

"We believe that very important interests are connected with the right understanding and diligent inculcation of these truths, as indicated in Dan. 12:9–12; Matt. 24:42–51; Luke 21:34–36; 2 Thess. 5:1–9; 2 Tim. 4:8; Heb. 9:28; Rev. 16:15; where it is taught, that only those who are properly awake to these particular matters, and watchful, and waiting, and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful."

It is freely granted that follies and extravagances have been connected with Millenarian belief by ignorant, conceited, and mistaken enthusiasts. But what of it? Was not this to be expected? Is it not thus with all truths, in a world like ours now is? What is the chaff to the wheat? saith the Lord. If the expectations of Millenarians are in accordance with the Divine purpose and revelation, it is natural that Satan should take extra pains to throw odium upon them.

Let me advert to one point more, connected with what has been said. I refer to the probable time of the Advent. The fact that this subject, too, has been abused, militates nothing against it. It remains for us to make the proper use of it.

Whether the Second Advent is pre- or post-millennial, is a question in which the appeal lies exclusively to Scripture, inasmuch as it necessarily is a matter of pure revelation. It remains the same whatever be the time of its occurrence. Though Millenarians could be shown to have been a thousand times mistaken in their expectation of its imminence, the predicted facts and manner of its occurrence would remain just what they were. It is not

* As . . . remarked to me: "It won't do to frighten the people." But the New Testament says: "*Comfort* one another with these words."

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fair, then, it will not answer, in discussing this momentous question, to avoid the issue by making light of the pretensions of those who think they have ascertained the proximate time.

And yet the question of the time is a very momentous one, too; second in importance only to the coming itself. For our conduct, feeling, and preparation will be necessarily greatly affected by the view we take of it. For if we believe it is not to happen in our lifetime, we shall, of course, view it more speculatively. To say, "My Lord delayeth his coming," is to take dangerous ground. That numerous Scriptures bear on the point of time, we all know and admit. And, surely, what the Holy Ghost has judged proper to reveal, cannot be a matter of indifference. Such an assertion, no matter by whom made, carries with it its own refutation.

The grounds on which the expectation of the speedy coming of the Lord Jesus rest, have been, and will be, fully set forth in the Prophetic Times.

Among thoughtful Christians, without distinction, there is a general expectation that we are on the eve of wonderful events. What will they be?

Post-millennial brethren say that the world will now be converted; and that it will be done by a special outpouring of the Spirit, and by a special blessing on the present means of grace. Millenarians affirm that the Lord Jesus Himself will appear, in His own person. That His presence in the air will be secret, at first. That wickedness will culminate in the earth. That He will, by degrees, remove *all* His saints. That the last remnant of them, after having passed through the Great Tribulation under the Personal Antichrist, will be translated immediately before the visible, glorious, and overpowering manifestation of our great God and Saviour, to the destruction of His and our enemies. And that *then* mercy and truth will meet together, righteousness and peace will kiss each other. (Ps. 85.) And that *then* the earth shall be full of the knowledge of the Lord; and that *then* it shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. (Isa. 11:9; Hab. 2:14.)

Which is right? This is the great question of the day. "To the law and to the testimony." (Is. 8:20.) Jesus says, "Search the Scriptures: these are they that *testify* of me." (John 5:39.)

And suppose these great events should *not* transpire just yet, which will do most harm: an attitude of preparation and readiness, as though the Lord would come, or indifference to the question?

The Lord bless you, and guide us both into all truth! "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God."

Your ever loving brother, E. E. R.

WHERE WE ARE.

The year 1866, which many students of divine prophecy have long looked forward to as a decisive year in connection with the fulfilment of prophecy, is gone. A great relief is felt by some that it did not bring the end of the world. Worldlings laugh and scoff the more, nestle themselves in deeper self-security, and say, with a certain editor: "The fact of the world now having survived, and its being in excellent condition to continue for an indefinite period, has made these false prophets quite chopfallen. They accordingly again most reluctantly announce a postponement." Poor souls! I envy not their boastful consolation. The world "in excellent condition!" Almost every day's issue of the paper which makes this declaration announces scores of murders, robberies, incendiary fires, desertions by husbands and wives, and crimes of the blackest dye multiplying everywhere. "In excellent condition!" when the jails and penitentiaries are overcrowded with convicts, and no one scarcely is safe on the streets of our cities by day or by night! "In excellent condition!" when the whole land is swarming with pickpockets, gamblers, assassins, swindling associations, and shameless debauchery of all sorts. "In excellent condition!" when every nation on the earth is exerting all its energies in preparation for war and bloodshed, and the hearts

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of men are failing them for fear of what is coming. "In excellent condition!" when the whole world is filled with strange and ominous shadows of coming judgments. From such excellence, good Lord, deliver us!

But we are not moved by the sneering and scoffing of the unbelieving world. It is but further evidence of the truth of our position, that the world has about run its course. The Master, whose speedy return we await, has told us that, as the days of Noe were, so shall it also be as his coming draws near. Paul tells us "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," &c. (2 Tim. 3 : 1, 2.) "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. 4 : 1, 2.) And Peter says, "There shall come in the last days *scoffers, walking after their own lusts, and saying, Where is the promise of His coming?*" (2 Pet. 3 : 3, 4.) And though nothing occurred in 1866 to convince scoffing editors that the end is near, my faith in the speedy personal coming of our Lord is firmer than ever. Their own behavior and words help to make me confident that the end is close upon us, and stimulate my prayer to God that I may be ready every moment for the coming of Him who has promised to come, and who will come, and will not tarry.

But though 1866 did not bring the end, which some perhaps expected, it has still not been fruitless in fulfilments of divine prophecies touching upon the end. The Pope of Rome, the pretended successor of St. Peter, who claimed and exercised the right

> "Of raising monarchs to their thrones,
> Or sinking them with equal ease."

will have occasion to remember 1866, as the most notable year of the Papacy since 606—as the year which doomed his earthly empire in a way which is verily the beginning of the end. Hardly will Pio Nino agree with our wise editors, that things are "in excellent condition."

The Ottoman empire will have occasion to remember 1866, for the straits and entanglements which that year has entailed upon the Sublime Porte, drying up its power and destroying its dominion. Hardly will the Sultan agree that things are "in excellent condition." And with strange eyes must men view the political perplexities and disturbance which are upon our own country, India, China, Mexico, South America, Spain, and indeed the whole world, to see in them only an "excellent condition." True, the Paris Exposition approaches, where the world is about to gather its glories to prove that it is "in excellent condition," and that its beautiful millennium is at hand; but God's word is, "When they say, Peace and safety, then sudden destruction cometh upon them." "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

The developments in the direct line of the approaching end are remarkable and numerous, and they follow each other in quick succession. The man must be blind, indeed, who cannot see them. God is accomplishing His purposes, and the world is adjusting itself in every particular to the picture foredrawn on the pages of His Holy Word, when His Son, whom He has appointed to judge it, shall come. And the scoffing infidelity and want of faith, and blindness of men, so alarmingly prevalent, proves that the end of this "excellent condition" of things is verily at hand.

I hope, therefore, that you will continue "The Prophetic Times" upon the same Scriptural principles that have pervaded it thus far. And though many scoff and ridicule, and some of God's professing people disbelieve the cry for preparation which it has been giving, you will not fail of your reward. It has done good, great good, and by the blessing of God, if it will not win more believers, it will more firmly establish those it has, in the true faith of the blessed Gospel, and leave unbelievers without excuse. We cannot expect the world to favor us in attacking its corruptions, and preaching up only disappointment to its fond persuasions and Christless hopes; but still it is our duty to cry aloud and spare not.

J. F. F.

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NAPOLEON'S ANTICHRISTIANISM.

I CANNOT refrain from expressing my high appreciation of your recent article on Napoleon's Cæsar. It is a superior piece, and exactly suited to the times. It is so complete, sound, and faithful, that it cannot fail to benefit all who are open to conviction and capable of appreciating the subject.

Your allusion to Napoleon's probable assumption of divine honors, offices, and powers, are corroborated by the blasphemous assumptions of divine titles, in several anonymous pamphlets which he has published from time to time. The "Daily Telegraph" (English) says: "The new sort of despotism in France has invented an entirely original method of perplexing the world. We have a new system of imperial pamphleteering. At irregular intervals, rumors are circulated through Paris, and thence over Europe, that a pamphlet will shortly emanate from a well-known hand. No matter whose name appears on the title-page, the inspiration, if not the very language, is imputed to Louis Napoleon himself; but with this convenient facility, that should the manifesto produce an unfavorable effect, it may be disavowed; while, should it be a triumph, the authorship may be tacitly acknowledged." The very titles of these mysterious pamphlets unfold, as it were, before us, the great questions of the day—"The Pope and the Congress."—"The Roman Question."—"The War in Italy."—"*The Irish Question.*"—"The Coalition."—"The Pope Emperor."—"Napoleon III and Europe." In these pamphlets, Napoleon is called, "Saviour of Society;" "Temporary Providence;" "The Messiah of New Ideas;" and "Omnipotent Saviour." These blasphemous assumptions of Divine prerogatives, and the recurrence of them in his "Cæsar" and "Idees Napoleon," are sufficiently suggestive of a settled feeling in this direction, which justifies the position of some writers, that he very likely may yet become that very Man of Sin, "who shall sit in the temple of God, showing himself that he is God," and drench the world with blood, to compel recognition of his assumed divinity, just as Nebuchadnezzar demanded the worship of his image.

To many people the idea of Napoleonic worship seems impossible; because they think that man-worship could not be accomplished in this enlightened age. They forget that there is a period in the immediate future, when "gross darkness shall cover the earth." And they do not make sufficient allowance for the "strong delusion" to which they shall be given over, "that they should believe a lie, *because they believed not the truth*, but took pleasure in unrighteousness." (2 Thess. 2:10–12.) Do we not see intimations of this strong delusion even now? A journal of this city, only a few weeks ago, recorded an instance of positive heathen worship, in which some respectable citizens joined. And do we not hear of fearful instances of this backward and downward movement toward heathenism, in Spiritualists and other unfortunately deluded creatures? Men shall have "their consciences seared." This is spoken of in connection with Spiritualism, and is one of the signs of the last days. (1 Tim. 4:2.) Was there ever a time in Christendom when the consciences of men were so low and dead? The daily record of crimes and frauds of every kind attests the fact. And is not this, with many other things, preparing the way for the false worship of the last times? Seared consciences will naturally produce a want of principle. So that even if they do not believe in this false worship, they will not have principle enough to resist it at the expense of their lives. The principle of worldly success will be paramount to every other; and this they can only attain, at that period, by embracing "the new ideas," which form the theme of most of the Napoleonic pamphlets, which, in every conceivable phase and form, represent the supremacy of Napoleon as necessary to the world's redemption, and picture a kind of mock millennium as the result.

The strong delusion is in reference to this very false worship, as any one will see by reading 2 Thess. 2:3–12. Unless they were given over to delusion of the strongest kind, it could not be so general as to justify the assertion that "All shall worship him, whose names shall not be written in the book of life." (Rev. 13:8)

The chief reason why they were to be given

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over to this strong delusion was because they "believed not the truth." Is not this unbelief of the truth displayed before our eyes? Was there ever a time when infidelity was so prevalent? An English writer says, "Do we not see infidelity stalking abroad over Europe, and superseding Romanism?" A recent traveller in Europe said, "it is very difficult to escape the taint of infidelity there; you seem to breathe it in the very atmosphere." Many people are nearly in a state now for the fearful fulfilment of this prophecy.

The result of their not believing the truth is given in the same divine record: "They shall believe a lie." (2 Thess. 2:11.) The author of "Napoleon Prophetically Unveiled," says: "The people who forget God are to be subjected, in the last days, to a strong delusion, *fearful* and *solemnly* overwhelming in its effects; and this delusion is the believing of a lie. Free-thinking and all its concomitant evils already exist on the continent of Europe, and the cunning flattery of Napoleon is just calculated to attract the devotion of such dark spirits. When the Saviour comes a second time to reign, he will find the world believing this lie." And what is the result of this false faith? Let the inspired record speak:

"If any man worship the Beast and his image, and receive his mark in his hand or his forehead, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and forever: and *they have no rest day nor night.*" (Rev. 14:9–11.) This is the result of not believing the truth.

What, then, is the remedy? Belief of the truth. Where is the refuge from Antichrist? In Christ. There is no other. "Help is laid upon one that is mighty." Mightier than Antichrist. "The name of the Lord is a strong tower, the righteous fleeth into it, and is safe."

A. P. J.

Selections.

FAMINE IN EUROPE.

"And there shall be famines in divers places."
MATT. 24:7.

THE recent mails from Europe are filled with accounts of suffering for lack of food, not only in Great Britain, but on the Continent as well. Accounts had been previously received of bread riots in London, Liverpool, and Madrid, and to-day we print a despatch from Paris announcing the suppression of a formidable popular outbreak in Marchiennes, a manufacturing town in the northern part of France. Yet these do not tell half the story. Italy shares to such an extent in this general suffering that the statement is wrung from a Roman Catholic journal, that her people, from the Alps to the Apennines, are hungry; and so scarce is food that in some portions of that country the people are actually subsisting upon roots, which the fear of starvation compels them to dig and eat. Throughout the manufacturing districts of Great Britain, the distress is appalling. Relief committees have been organized in many cities and towns in the United Kingdom, and so general is the dearth of food that the London Times calls for the appointment of a general relief committee for the whole of England. The same steamer which brought these tidings also brought letters from English grain factors expressing great apprehension about the supply of wheat, and orders from Antwerp for rye at prices which will make the cost of it delivered there one dollar a bushel in gold, while, heretofore, its average price in that market has been but three-fifths of that sum. In a word, the facts at hand warrant the statement that Europe, from the North Sea to the Mediterranean, is crying for bread.

The question at once arises, Whence are to come the supplies to meet this pressing demand? The wheat crop of Great Britain in 1866, like that in 1865, was short, and, accord-

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ing to the latest calculation, 64,000,000 bushels will have to be imported to supply the average consumption until the harvest of 1867. This would naturally come from the Continent and the United States, but from the latter little can be expected save from California, and of the whole Continent none has any surplus but Russia. The stock of wheat now in store in the principal markets in this country is, in round numbers, 4,000,000 bushels, which is about two-thirds of the quantity in store at this time last year, and it is not accumulating. It is further estimated that the total supply of wheat at the grain markets of the world (taking into account the reduced quantity remaining from 1865 and the short crop of 1866), is but two-thirds of the average supply of previous years.

As before hinted, it is mainly to Russia and California that Europe must look for relief, and, were the former to withhold supplies, a general famine would be the result. Herein may lie the reason for the apparent apathy of France and England towards the action of Russia in reference to the Eastern question, since they are in no condition to go to war if that course should be rendered necessary by the conduct of the Czar; and it is among the possibilities that the Emperor of all the Russias, conscious of his opportunity, may avail himself of it to seize the long-coveted prize of the key to the Bosphorus.—*N. Y. World.*

THE POLITICAL PROSPECT.

In the annals of the Old World the year which has just closed will in many respects count as the most memorable since 1815. The crisis which for so many years had been drawing near arrived. The social fabric which the Machiavellian statesmen of 1815 so laboriously reared no longer threatens ruin, but has fairly begun to collapse, and the study of the European statesmen is not now how to prevent reconstruction, but how to secure a controlling influence over it. Some years ago it might be considered doubtful whether Europe was actually in a process of transformation; now every one is inquiring what the issue of this grand process will be.

Whatever people may think of the justice of the nationality principle which would reconstruct Europe on the basis of the political separation and independence of every nationality, it will be admitted by all that the principle actually is the great motive power which sets the whole of the European world in commotion. The disturbed condition of Europe in 1866 chiefly arose from the efforts made for effecting national reorganization, as in Germany, Italy, Austria, or for achieving national independence, as in Ireland and Turkey. The cession of Venetia has removed one of the most dangerous causes of national discontent, but the realization of Italian aspirations has at the same time given a powerful impulse to other nations. During the last days of the year the political horizon again became clouded, foreboding a future tempest. The election of the first North German Parliament by direct and universal suffrage can have no other meaning than the readiness of the Prussian government to continue the alliance which it has tacitly concluded with the Liberal party of Germany for carrying through the National Union movement, despite all opposing influences. The Sclavi of Croatia and the neighboring provinces of Austria and Turkey have recently assumed an attitude which indicates the imminence of a conflict. All Turkey is pervaded by an excitement which cannot last much longer without bringing an explosion. The Fenians and the Poles carry their national hatred over into the new year, and the reported reconciliation of the Hungarians with the Austrians rests on the frail basis of Austrian promises. Thus we meet, in all quarters of the Old World, with the prospect of new and great conflicts.

Europe has many statesmen, who, from different motives, have come to look upon the success of the nationality principle as inevitable; but no one has as yet found the key for a peaceable settlement of the intricate question, and Europe enters the new year with millions of people eager to seize the first opportunity for breaking the yoke which binds them to a foreign prince. A peaceable solution not being probable, the success of the Prussian army has caused France, England, Austria, and many other powers, to increase their armies and their taxes.—*N. Y. Tribune.*

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Editorial.

THE END OF THE AGE.

"Ye know not when the time is."—MARK 13 : 33.

"Ye, brethren, are not in darkness that that day should overtake you as a thief."—1 THESS. 5 : 4.

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 THESS. 5 : 2.

"When these things begin to come to pass, lift up your heads, for your redemption draweth nigh." —LUKE 21 : 28.

THESE divine declarations are certainly all true. If they seem contradictory, they cannot be so in fact. Nor are they hard to reconcile. The not knowing when the time is, has reference only to the precise time: we may know the proximate time. Yet it might be asked: Granting the Millenarian doctrine to be perfectly scriptural, and able to endure the closest scrutiny, on what grounds does the expectation of the *speedy* coming of the Lord rest? Let us, then—leaving specific calculations, as, in the view of some, unreliable, or even dangerous—look at the general indications that present themselves.

1. Our blessed Saviour pointed out that, in the world, His Church would have tribulation; and that, during the period of His absence from the earth, wars, pestilences, famines, earthquakes, signs in the atmosphere, &c., should succeed each other in unbroken succession. But he has also left us to conclude that, at the time of the end, *these horrors would greatly multiply, and be intensified.* This we now see. And this, then, is the first sign of the nearness of the approaching end.

In order, however, that these disturbances shall give a clear indication, and that we may not be misled by attaching undue importance to passing events, merely because they strongly affect us, it is necessary that the aggravation shall be clear and sharp, and surpassing what was known before.

And that such is the fact, what attentive observer can deny? It is true, there are persons on whom the clearest proofs make no impression. But what of it? Such were they who, in the days of Noah, "knew not;" but not for want of proof, or of opportunity. And so, the Lord says, it will again be.

With most marked augmentation and steady pace, wars, famines, pestilences, earthquakes, &c., have, in an unexampled manner, been increasing, for the last few years. From the ends of the earth, from every land, have come continuous rumors of war, or narratives of wholesale slaughter. During the latter half of 1866, especially, this was the case. The report of a new war, or of threatened hostilities, or an account of some sanguinary conflict, came almost as regularly as the morning paper. The daily news looked like a running commentary on the predictions of Scripture. Thoughtful minds pondered these things, and asked, whither are things tending? But few reflected that they might be precursors of the Anointed King. Cast your eye over the globe, and point out, if you can, what region has not been agitated, embroiled, or full of turmoil and bloodshed. It is not necessary to recapitulate the facts; they are fresh in every one's memory; for the whole world is now so bound together in commercial intercourse, that it has become one vast news-field, every part of which is, more or less, an object of interest.

Demosthenes, when asked what were the three essentials to successful oratory, is reported to have replied: "Action — action — action." And if it were asked, what are the prominent marks of the politics of our day, it might be similarly said: "Agitation, agitation, agitation." *Post me diluvium.*

As for the other predicted terrors, though pestilences and earthquakes have not, during the past year, been very devastating, they have been exceedingly and unprecedentedly general and widespread. The *cholera*, with its drawn sword, hovered everywhere, simultaneously: in Europe, Western Asia, North America, and the West India Islands. The *cattle-plague* committed fearful ravages in England and Holland, and similar visitations were not wanting in many parts of the United States.

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In India, several millions are said to have perished with hunger. So severe a visitation has not been known in the world for hundreds of years, if we reckon by the number of starved corpses that lay by the highroad, because there was no man to bury them. It is remarkable, too, in how very many different parts of the world the crops have been short, and drought and scarcity have prevailed.

Nor have atmospheric phenomena, and strange appearances in the heavenly bodies been wanting. We have reliable assurances to this effect, from undoubted sources. And the meteoric shower of 1833 is likely soon to be repeated, "as when a fig-tree shaken of a mighty wind casteth her untimely figs."

Other natural disasters, too, were multiplied to an extraordinary extent, in the past year. Floods, and flame, and tempests, ravaged both hemispheres to an unprecedented degree. Large portions of some cities were laid in ashes; and it is a remarkable circumstance, that in nearly every leading city of the United States the chief theatre was burnt down. The losses by fire exceeded those of average years as three to one. The reports of murders and unnatural crimes multiplied to an unprecedented degree. The world seems out of joint.

2. Look at the position of the world at large. Everything is evidently culminating; both the good and the evil. Satan avails himself of every new invention to press it into his service; the aid it renders to the cause of the Lord is only secondary. So it has been with printing. Luther said: "Build a church to God, and the devil will build a chapel alongside of it."

Look at the triumphs of human genius. This is the age of intellectualism; and men make their boast of it, and refer everything to natural causes. Wars are now finished in four weeks. We hear from the other side of the world *ahead of time.* The earth is becoming one vast city.

Benevolent operations, and societies for Bible, tract, missions, and the like, were never so firmly established, or so wide-reaching in their operations. The revival of foreign missions dates back only about fifty years; and we now see that the gospel has been preached "for a witness" to all nations. Had not the mission spirit been dormant for the greater part of the age, this fact would not be so remarkable. But, as it is, it follows that "then shall the end come."

3. We must not overlook the remarkable unanimity of Christians in the "week of prayer," as it is called. Whatever declension is in the Church—however Laodicean it has become, and conformed to the world (and the lamentable fact of its formality and popularity can hardly be overstated),—it cannot be denied that amongst these praying ones are found the majority of the most earnest Christians now living.

First, the Concert of Prayer was held, for many years, on the first Monday in the month; but since the call from Lodiana, in India, some six or seven years ago, the successive petitions have unitedly ascended, for the *same* things, at the *same* season, like a great cloud of incense. The world may think nothing of this; but in heaven they reckon by a different rule. For, behold, no sooner has the Goel, the slain Lamb, opened the sealed book, than the words the prophets have spoken, and the prayers of the saints of all ages—with their uniform burden, "Thy kingdom come!"—are presented, and now can, and do, take effect. Let it be remembered that no such unanimity in time, and in simultaneous petitions, has *ever before occurred* in the whole history of the Church. Shall not God avenge His own elect? Depend upon it, these prayers will be answered, and that very shortly. And what if the answer should come, in a way surprising to most of the petitioners?

It would be quite in accordance with the Divine method. The Lord delights in surprises; with Him there is no dull, dead sea of uniformity and sameness. And what if most of the petitioners do not yet understand nor believe that the inward principles of the kingdom of God shall have a universal outward expression, too. So much the more delightful will be their surprise, when they find the question: "Lord, are there few that shall be saved?" presenting quite a different side from what it has since the Lord left the earth. So much

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the more delightful, when they find that "the devil shall not have" *any* of the good things—of the material things just as little as of the spiritual things; for it will be the time of the *restitution* of *all* things, spoken of by *all* the holy prophets since the world began. Amen. Thy kingdom come! Thy will be done on earth as it is in heaven!

It is impossible that this unanimity in petition among the children of God should be chance. Beyond all doubt, it is one of the most remarkable signs of the near end of the age. The kingdom *will* come: for this is the burden if not the phraseology of all the petitions. And the Lord will always first "be inquired of."

4. Look at the spirit of the age. Have we not reached the "perilous times" of the last days? The tendency is *to glorify man.* Man's genius, man's inventions, man's intellect, human progress, and human perfectibility! And we are assured by the Sacred Scriptures that all this will culminate in man-*worship*—in *idolatry.* Incredible result! And yet perfectly natural. "Reform, reform, reform," is the cry. Society (as well as political arrangements), must be "remodelled" and "reconstituted," say they; and effete customs, hoary with age, but relics of superstition—(Bible principles, mainly)—be laid aside, like a discarded vestment—useful once, perhaps, and admired, but no longer serviceable. This is a "fast" age; and everything *hurries* to its climax.

Nor is any uncommon sagacity required to perceive the nature of the new mould in which these ideas shall receive shape. If we compare the prophetic word with the developments around us, it plainly appears. Its name is *Spiritualism*, *Demonism*, or—if you like it better—Intellectualism. But inasmuch as it still lies perdu, the influence which this system of demon-virtue has on the community is underestimated by most persons. Yet occasionally a fact comes to light which shows the powerful hold it has taken. Thus, one of the leading United States Senators, to whom many have fondly looked as a champion of justice and equal rights, draws his inspiration regularly from the "Banner of Light;" one of, perhaps, the most wicked and Satanic sheets that ever was devised by the combined ingenuity of men and demons. Take another instance. From San Francisco an able correspondent writes: "Three things make the upper classes of society here completely rotten: the saloons, spiritualism, and the greed of gold. When the outer crust is pierced some of the excellent of the earth are, indeed, brought to view; but it takes a long while to find them out. 'Spiritual affinities' dissolve the most sacred relations everywhere; but here they seem to be already the rule." Such, in substance, is the account of the correspondent, who goes on to illustrate, at some length, the ruin brought upon hundreds of families.

Now, is not this a fearful state of things? And yet this is but one example. Pierce the varnished crust of modern "society" and you find a rotten dust-ball.

The wickedness, too, that has always been in the heart of unregenerate men, is now reaching the climax of outward expression. Does any one doubt it? He reads no "advertisements" in the daily papers, nor ever looks *into* what is going on all the time around him. The sins of the flesh, in secret, riot around him. The very privacy of our homes is invaded by handbills, describing, or pretending to describe, inventions, the mention of which, in a truly God-fearing community, would confine the authors in the penitentiary, as the worst sort of deliberate poisoners. Never were *such* times known before.

Look, too, at the insane tyranny of modern fashions. We can only just mention this subject. They rule us with a rod of iron; and the most sober feel the reflex influence they exert. Tens of thousands are willing slaves to this insatiable, ever-changing despot; and thousands more, though they inly groan, are, through inability to resist its requirements, eventually ruined, both in soul and body.

These subjects have wide bearings. We are not permitted, in a public essay like this, to do more than merely hint at them. These abominations, although through the good hand of our God, they are, as yet, kept from public view, are still so notorious, that he who has not

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heard of them, or noted them more or less, must be hopelessly unobservant, and could derive no further light from what we might add on the frightful theme.

And if we now turn to the outward Church, how lamentable the spectacle, regarding it as a whole! God be praised, true disciples abound. But the wheat disappears from view in the vast heap of chaff. The religion of the day is a feeble religion, "lacking the sinews and bones of hardier times." It is a hollow religion, "marked by activity and excitement, but with a soul not at rest." It is an easy-minded religion, "without self-denial and sacrifice." It is a second-rate religion, "with no all-constraining love." It is an uncertain religion, "not the outflowing of a soul assured of pardon."

"Men will praise thee when thou doest well to thyself." But now, the church has adopted the standard of the world,—success. Everything, to be well thought of, must be, more or less, connected with outward show. The church coaxes the world into goodwill. Looking at the present standard one might suppose that Mary had made a mistake in choosing the good part in the way she did; or rather, did not. Why, she did just nothing at all. How many "souls" did she gain? None, that we read of. But in heaven they have another standard,—devotedness to Christ, CHRIST IS ALL. And he who is truly constrained by the love of Christ, and devoted to his Redeeming Lord, even though debarred at present from outward activity in His service, is more thought of than he who should convert ten thousand souls, or gather a hundred congregations, or contribute $500,000 at once, and yet be lacking in this important quality. "What is the chaff to the wheat? with the Lord." Shall we say, with a well-known writer, that the "soul" is become—(unwittingly to many, we may hope, but none the less practically and actually), the *idol* of the Church? In other words, that *sacred things have usurped the place which belongs to Christ alone?* Is it not true that many of the fundamental truths of our most holy religion are rarely, or never heard in hundreds of our leading pulpits, the occupants of which have learned to take their tone from the audience? What was it, we would ask, that made the Master's teaching so very unpopular? Is not the inspired photograph of 2 Tim. 3, already now depicted, even if not yet "developed?" This subject demands more attention than the space at command will at this time permit.

But it is a fact, universally deplored by all true believers, that the Church of our day, whilst outwardly prosperous as regards numbers, popularity, influence, property, and costly edifices, is so very feeble, unspiritual, and worldly-minded. Not all the tinsel and glitter can hide the lamentable fact, instinctively perceived by every renewed heart, that there prevails, on every hand, in the Church—to sum up all evils in one—"the form of godliness without the power thereof." 2 Tim. 3

A popular Church is the acme of declension, and this position of the Church is a sign of the times. Yea, truly, judgment *must* now begin, and begin (where it always does) at the house of God. And it *will* begin shortly. And begin with the translation of the expecting living and raised dead saints, and the trials and sufferings of that part of the Church which is left behind. For the chastening of the true children comes before the torment of the wicked.

A still more unmistakable sign (were it possible) of the near close of the age is *the present condition of the Jews*, as contrasted with the miseries that have been their lot, unremittingly, since the destruction of Jerusalem by Titus. The fearful predictions concerning them by the mouth of Moses, as recorded in Lev. 26, and Deut. 32, are no longer, except in rare cases, applicable. There are just enough exceptions to prove that their complete deliverance is not yet come, and will not come until after the fearful finale, in the time of "Jacob's trouble." But still, there is a wonderful change in their condition, utterly unlike the record of the past 1800 years. Are not the prophetic "seven times" nearly run out? If not, their restoration to favor is inexplicable.

And the difficulty lies, not in showing how the barbarities of the Ghetto are incompatible with the more enlightened spirit of the 19th century, which, by its "mollifying influence," abolishes obsolete and savage practices,—and

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not in showing how natural it is that the condition of the Jews should now be ameliorated, but in pointing out why the unvarying persecutions and wretchedness of a people, marked for 1800 years with Divine vengeance, should now disappear. Or, in other words, why the Divine purpose should now be altered? The change is far too striking to be accounted for by the ordinary rise and fall of nations. No explanation remains but that the destiny of the Jewish people is about to be altered; which, as every true student of the prophetic word knows, is equivalent to saying: The Lord is at hand.

In proportion to their numbers, the Jews are now the most influential people on earth, although a national existence is yet denied them. The Rothschilds are but representatives of a whole class. Not only are the "political disabilities" of an age removed, almost everywhere, but we find Jews filling many of the chief offices of profit and honor. Even the Holy Land itself gives tokens, in some of the renewed operations of nature, of its joy at the approaching restoration and lifting of its curse. This is proved by undoubted testimony. Recently a correspondent, referring to the Frankfort Rothschilds, said, in effect: "Rothschild takes the bestowment of decorations of honor by the European sovereigns in a philosophic way. He is used to them. He has about a bushel of them. But lately he *was* seen to smile when receiving similar tokens from the house of *Braganza*, from *Spain*, and from Greece." Let the reader send back his memory a few hundred years, and the reason for his smile will appear.

Consider, too, that the Eastern question seems now even to *require* the establishment of an independent Jewish state in Palestine. Everybody (including the politicians) now expects this, as a matter of course; and the Jews are making extensive preparations. The establishment of the *Alliance Universelle Israelite* is a natural part of them. A large part even of "reformed," or infidel, Jews, who now mock, will flock to the Holy Land, as soon as a Jewish state there is a "*fait accompli;*" not only because it will be popular, but because it will be immensely money-making. After being scattered and *peeled*, for nearly 1800 years, yea, for nearly "seven times," the world now takes them back into its favor; and the establishment of a Jewish state in unbelief falls in with the course of politics. Of itself sufficient, surely, to convince every reflecting mind that the Lord is close at hand—that the "times of the Gentiles" are wellnigh "fulfilled."*

6. The prophetic earth, before our eyes, is assuming the shape predicted (in Dan. 2, and Rev. 13 and 17) of the time of the end. Ten kingdoms, five in the East and five in the West, confederated under one head, supporting the Papacy, hating the whore, and burning her with fire, worshipping Antichrist's image. With such things transpiring, or in the near prospect, the interest on the part of those who comprehend their significance, is intense.

7. The remarkable fulfilment of the year-day, 1260 days, and of the year-day seals, trumpets, and vials, we see in the loss of the temporal power of the Pope, in 1866—as long since confidently foreshown. Granted that this fulfilment is minor, fragmentary, inchoate; it is none the less remarkable. What now more but the literal fulfilment, in days? What now but the event that occurs at the close of the sixth year-day vial, and the beginning of Daniel's 70th year-week.

8. Finally, we point to the confirmation from recent chronological discoveries. Until a few years ago, chronology was permitted to be involved in much uncertainty. Nor would we, even now, lay too much stress upon this, *per se*, for fear of mistakes, such as have often been made, though not nearly so numerous as in other departments of knowledge, where failure has only stimulated further pursuit. But, on the other hand, it were a strange perversity, yea, wilful folly, not to be willing to look at *facts*.

Those who are acquainted with Bible chro-

* Let it be noted that this change in the condition of the Jews is no mere ephemeral or temporary accident. The steadiness of the progress of their enfranchisement since the opening of the present century forbids the supposition. And within the last few years this advance has been wonderfully rapid.

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nology only as it was known in the time of *Usher* and *Hales*, have no idea of the progress made in this department. We are far from committing ourselves to any system, or positively defining any year. We are too fearful lest Millenarian truth should thereby suffer in the view of others. But it is pretty certain, now, that our Lord was born, not A.D. 4004, but 4128 or 4132. An error of about 128 years in the time of the Judges all can now see, though in time past strangely overlooked, and no doubt wisely permitted. It is hardly possible to rise from an examination of the most recent investigations, without a strong inclination to believe that the 6000 years are almost run out. Some make them expire in 1868; others in 1875; and one writer thinks he has demonstrated astronomically, that in 1868 will be the Jubilee of Jubilees, when the First Resurrection will take place, and the Church be taken up into the air. It may even be earlier.

Thus we have brought to view a congeries of facts pregnant with light as to our position in the history of the world. We leave them with the reflecting reader. He may not think the Lord is coming, as a thief, this year; but if he gives the facts their due weight, he can hardly fail to see that THE LORD IS AT HAND, and that it might even happen that 1867 will witness the Great Parousia.

We cannot conclude without pointing once more to the fact, that the true attitude of the believer is, to expect the Lord every moment. If we fix upon another year than this, or upon any other event as antecedent, we may be taken by surprise, and perhaps not be found ready. We have our instructions, to wit: "Watch! Be ready!" As a snare shall it come.

One more remark. The signs our Lord points out, however much they are intensifying, will not reach their climax until Antichrist himself is revealed. They are only commencing. No doubt the incessant tumults of the last few years may be expected to increase. But we need not look for anything miraculous until the Eagles are taken and the watching ones removed to the sky. Then, however, they who would not heed the gentle call, must hear the thunder's roar. R.

CONFIDENCE IN THE FLESH.

IN the third chapter of St. Paul's Epistle to the Philippians, in opposition to the dogs and evil workers who were prowling about the fold to seduce them from the faith, he declares that he had "no confidence in the flesh." If such confidence were admissible, he had, in his former character as a Pharisee, every claim to it. But now he refused such confidence. He uses the strongest language of rejection and disgust, declaring that now his only ground of confidence was Christ, and his only ambition to win Christ; to be found in Him; to "know Him and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death; if by any means he might attain unto the resurrection of the dead."—To have "confidence in the flesh" leads to the denial of this blessed hope. The whole scheme of Christian doctrine culminates in "the resurrection of the dead." And Resurrection is the repudiation of the flesh, as unworthy to inherit the kingdom of God.

It involves the setting aside of human nature, as at present constituted, the casting it off as a worthless thing, to be clothed upon with that pure and incomparable manhood in which Christ was raised from the dead, and through which alone, all the grand purposes of God in creation and redemption are to be accomplished. That this great issue between fleshy confidence and confidence in Christ; between hopes founded upon the improvement of the flesh and the hope of resurrection, is in the apostle's mind, is manifest.

These false confiders, he calls the "enemies of the cross of Christ, whose end is destruction, whose god is their belly, who glory in their shame, *who mind earthly things*." But his citizenship was in heaven; from whence also he was looking for the Saviour, the Lord Jesus Christ, who shall change this body of our humiliation, and fashion it like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Now we have no hesitation in asserting that those who profess and teach the doctrine of a millennium on the earth before the appearing of Christ, and the resurrection from among the

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dead (ἐκ τῶν νεκρῶν), must, in this respect at least, be classed among those who have confidence in the flesh. For what else can we call that unwarranted trust in human nature which everywhere marks this doctrine and its advocates, and which is its essential feature? "Faith in man" is its popular theme from pulpit and platform. The issue, as defined in the New Testament, is a plain one. What is God's estimate of "the flesh?" How is His mind, concerning it, revealed in the death and resurrection of His Son? What hope of relief from the burden of sin and sorrow inseparable from it, is there for the individual, this side of resurrection?

And what hope for the human race? Can mankind work out the dream of its destiny, and reach the goal of its giant endeavor before the Advent and the Resurrection?

To all this, the faith once delivered to the saints gives a flat denial. But is this the position of a majority of those who now profess to speak for Christ? If so, why this accord between them on this point, and those who, as even they admit, are led by the spirit of this world. The radical infidels of the present day are only a little in advance, in their faith in human progress. Alas, most of those who are now open enemies of the cross of Christ, and who deny also His resurrection, took their first lessons in infidelity from Christian teachers, who failed to teach them what man is, and took with them the first steps in this path of false confidence.

And the results of this teaching are also seen in that unworthy glorying in human achievements, and that sinful minding of earthly things, in which Christians indulge, insomuch that the line between them and the world is no longer traceable.

Upon the proudest attainments of men in the flesh, the word of God writes *failure*. The glory of all is but that of a fading flower. For Christians to regard these things as evidences of the progress of mankind back to God, is to "glory in their shame." They are rather the evidences that the goal in their long career of apostasy begun under the leadership of Satan at the fall, is nearly reached, when man shall proudly and vainly imagine he is as God. The false gospel of which we speak makes of Christians such vain boasters. And surely its tendency is to lead them to "mind earthly things." Why should they not be engrossed with the business and politics of the world, when through all the avenues of trade and diplomacy they are taught to expect the coming of the kingdom? If the kingdom of God on earth is to be this world improved, then the more earnestly they enter into its sphere, to reform its abuses, and to acquire its good things, the more we can possess and command its resources, the better. If this is to be the order, then there is no prize of wealth or post of honor, which is not the laudable object of a Christian's ambition.

But is this the ambition the apostle here asserts for himself?

All these things—high position, reputation for wisdom, and all the objects of human desire, he counted loss for Christ. His citizenship was in heaven, from whence, also, he looked for Christ to come again. His sole ambition was to attain high position in the kingdom of the resurrection. As to all the vain theories of men that stopped short of this sublime consummation, or looked for any reliable results this side of it, he pronounces them vain "confidence in the flesh." As his only hope was in Christ's appearing, and the resurrection, so to men everywhere, benighted by sin, and leaning for support on every broken reed, he preached Jesus and the resurrection. His effort always was to kindle faith and hope in what was then to be accomplished for the sinner, and for the human race, groaning under bitter bondage. He knew no gospel of human improvement but this scheme of radical regenesis, at Christ's appearing.

It is thus manifest that a theory which requires faith in the capabilities of human nature, and has little to say about this blessed hope; whose advocates are in close sympathy, as to this point, with the infidel reformers and radicals of the present day, cannot be the faith in which Paul lived and died. It is manifest, also, that the doctrine advocated in these pages is at war with this popular delusion, concerning the very essentials of the faith. We are accustomed to hear from these misguided brethren,

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that our doctrine is a harmless conceit, in which we may be tolerated. We are sorry to say that we cannot reciprocate this generous sentiment. If we are right, they are fearfully wrong. Their conception of the fundamentals of Christian doctrine is dangerously perverted. They have yet to learn the meaning of the cross and resurrection of Jesus. They are not in sympathy with God in His estimate of "the flesh," upon which the gift of His Son proceeds.

And they are fostering in men, and in the souls of Christ's blood-bought Church, those false views of man which devitalize the gospel, and out of which so many refuges of lies are built. Can it be that the fearful denunciations against false teachers, with which the New Testament, and especially the later Epistles abound, and the prophetic warnings of their destructive influence in the last times, are applicable, in part at least, to those who have surrendered faith in Christ's coming as always imminent, and substituted for that blessed hope the hope of the Church's earthly triumph, without the intervention of men lifted above the downward tendencies of "the flesh" by resurrection, and without Christ?

We implore such to seriously compare their views of man, and human progress, and of the world, with those of this chapter, and of other portions of God's word. True, the Bible does put the most lofty estimate upon man. But what type of man is it, so dear to God? It is not man "in the flesh," and doomed to see corruption. As such, he is a child of wrath, "condemned already." His end is destruction.

It is man, reborn, who is the object of the divine favor, and before whom there is the noblest career. But the affections of such a man are not on things on the earth, but on things above, where Christ sitteth at the right hand of God. (Colossians 3.) His hope, for himself, is not earthly improvement and expansion. His hope for the world is not in "progress," but in Christ, and His appearing. To come down from this high doctrine is to "walk after the flesh, and not after the Spirit." It is to speak the great swelling words of man's wisdom, and not the wisdom of the gospel, which silences all this glorying of the flesh in the Lord's presence.

We say, then, to these brethren who "tolerate" our doctrine, that we cannot tolerate theirs. True, the doctrine of the Advent has been greatly injured by gross and unwarrantable inferences and prognostications, on the part of those who accept it. And this may palliate the indifference, and ignorance, and arrogance of its despisers. But they ought to have the wisdom and the grace to separate these adventitious speculations from the truth itself. It is time they discerned the great and vital issue it raises with all their conceptions of the plan of redemption, and the fearful ban under which it places them and their teaching. If not now, they will find, hereafter, to their infinite shame and sorrow, that this "harmless conceit" is a mighty truth at war with them, and all the sophistries by which they have obscured it from men, and weakened its power in the Church. And however zealous, or widely organized their efforts to build up the temple of God, they will find that, in leaving out this doctrine, they have wrought with untempered mortar, and produced a structure, vast and imposing it may be, but one that cannot stand in the day of trial, and out of the ruins of which they shall be saved only with the suffering of irreparable loss.

L. C. B.

EXTRACT FROM ST. CLEMENT.

"How blessed and wonderful, beloved, are the gifts of God! Life in immortality! brightness in righteousness! truth in full assurance! faith in confidence! temperance in holiness!

"And all this has God subjected to our understandings: what therefore shall those things be which He has prepared for *them that wait for Him*? The Creator and Father of Spirits, the Most Holy, He only knows both the greatness and beauty of them.

"Let us therefore strive with all earnestness, *that we may be found in the number of those that wait for Him*, that so we may receive the reward which He has promised.

"For He saith, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for *them that wait for Him*." Eph. 1:17.

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Special Contributions.

THE HEALING DAY.

"Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."—ISAIAH 30 : 26.

THE contrast is very striking between the calamities which have happened to our world in the past, and the blessings that are to come upon it in the future; between the strange things that *have* transpired upon it, and the stranger still that *are* to transpire upon it. There was a day in the past when the first act of sin was committed on the earth; there is a day in the future when the last stain of sin shall be purged away from it. There was a day in the past when the curse came down upon our globe with crushing, blighting, paralyzing power, disordering everything, and making the whole creation travail together in pain until now. There is a day in the future when the curse shall be lifted off from the disordered framework of creation, and

> "The groans of nature in this lower world,
> Which heaven has heard for ages,
> Shall have an end."

There was an hour in the past when our sin-smitten world came under the ban of exile from the great family of worlds, of which God is the Father, and Jesus Christ the Elder Brother; there is an hour in the future when that sentence of seclusion will be repealed, and our exiled earth be restored to open, happy intercourse with other worlds; when angels will visit it again without concealment, and men will hear the voice of the Lord God, as Adam did when he walked amidst the bowers of Eden in the cool of the day. There was a time in the past when a flood of water swept in desolating judgment over our world; there is a time in the future, settled and determined in the purpose of God, when a flood of purifying fire shall wrap the world in its regenerating influence. There was a time in the past when the Son of God entered our world in humiliation to suffer and to die; there is a time in the future when He shall enter it again in power and great glory, to judge it in righteousness, and reign over it in peace.

In its primary sense the text quoted above has reference to the Jews. It belongs unquestionably to them. The idea is embodied in what is distinctively, and peculiarly Jewish phraseology. It can receive its complete and literal fulfilment only in the experience of the Jewish people; and in its application to them, there is no difficulty in determining what is the point of time indicated by the language employed. Two expressions are made use of to define the time referred to: these are "the breach" and "the wound" of his people. "The breach" has reference undoubtedly to the separation of the Jewish people into two distinct kingdoms. This took place after the death of Solomon. Then ten of the tribes were sent away from his son Rehoboam, and made a distinct nation. This was "*a breach*" indeed; and it was never afterwards healed, or bound up. It continued till the captivity. From that the ten tribes which constituted the kingdom of Israel have never yet returned; they became outcasts from that day. They have been lost

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since then from the knowledge of the rest of the world. The most persistent and persevering efforts have been made to trace them; ingenious and elaborate theories have been devised to prove their connection with this, that, or the other nation, from one end of the earth to the other. But it has all amounted to nothing. No one knows where the lost ten tribes are, but God who has hidden them. And no one ever will know, till God is pleased to bring them out from their hiding-place. They are "*outcasts*" from the land of their fathers; and they must continue "outcasts" till the time appointed of God for their return shall come. This casting out, and hiding of those ten tribes from the knowledge of the world may well be spoken of as a "*breach*" upon the nation; and that breach has never yet been "bound up."

The other two tribes of Judah and Benjamin remained united. They continued in their own land for more than a hundred years after the ten tribes were carried away. Then, after seventy years captivity in Babylon, they returned to their own country and occupied it for about five hundred years longer. The rejection of Christ, their Messiah, filled up the measure of their iniquities. Their city was destroyed by the Romans, and they were dispersed and scattered abroad over the face of the earth. For eighteen centuries the prophecy recorded by Hosea has been fulfilled in them: "The children of Israel shall abide *many days* without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." Of the ten tribes it is impossible to tell where they *are;* of the two tribes it is almost equally impossible to tell where they *are not.* They are dispersed among all nations, yet absorbed by none, identified with none. They are world-wide wanderers. They are a reproach and a byword among all people. Their continued separate existence is as much a miracle, in its way, as it would be if there were five or six millions of drops of fresh water preserved in the ocean, tossed by the storms of eighteen hundred years, yet retaining their freshness and their identity as distinct individual drops. And this dispersion of Judah, was the "wound" inflicted on the nation—as the outcasting of Israel was "the breach."

But this "breach," we are assured, is to be "bound up;" this "wound" is to be "healed." This implies clearly, and inevitably, the national restoration of this whole people, the ten tribes, as well as the two tribes, to their own land again. It is childish trifling with serious things, it is sheer nonsense, to say that this refers only to the spiritual blessings which Christ was to bring to the gentile nations.

Suppose yourself in attendance at an hospital: a patient is brought in who has received a dangerous flesh wound. You go to him and say, the surgeon is coming who will bind up the "breach," and "heal the stroke of his wound." What would he understand by your promise? Certainly, that that very wound of his would be closed and healed, and his suffering from it relieved; and if, instead of this, after a while, he should find out that this was not your meaning, but that you only intended that in another part of the country, or in another quarter of the globe they were to have a surgeon one of these days, who would be very skilful in healing people, what would he think? Would it not be the most natural thing in the world for that poor man to feel that you were simply mocking his misery? And if I were a Jew, it seems to me that I should feel just so, when I heard Christian ministers handle passages like this text, and say that "the breach," and "the wound," belong to the Jews, but that the binding up, and the healing belong to the Gentiles. Not so. Both parts of the text have the same application. The people on whom "the breach" came are the people to be bound up. The people who were wounded are the people who are to be healed. See how plainly the fact of Israel's restoration is taught by the prophet Jeremiah: "Behold I will gather them out of all countries whither I have driven them in mine anger; and I will bring them again into this place, and I will cause them to dwell safely; yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul." (Jer. 32 : 27, 41.) And the fact that the kingdom of Israel as well as Judah, is embraced in these promises is most

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distinctly set forth by Ezekiel, when he says: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make one stick of them, and they shall be one in mine hand; and I will make them one nation in the land upon the Mount of Israel, and one king shall be king over them all, and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all." Nothing could be more clear and explicit than this. And when this is accomplished it will be true indeed, that "the breach of the people shall be bound up, and the stroke of their wound be healed."

The question is, *when* will this take place? I answer: not till the Lord Jesus Christ shall return in person to our earth. But how can this be proved? Easily enough; "Thus, it is written, the Redeemer shall come to Zion and turn away ungodliness from Jacob." (Isaiah 59:20.) But, it may be asked, how can it be proved that it is a personal and not a figurative, or spiritual coming that is here spoken of? I answer by showing how he went from Zion on his first coming to it. The disciples stood on the top of Olivet and saw him go in person away from Zion. And as they stood there gazing up after him into heaven, an angel appeared to them and said: "This same Jesus who is taken from you into heaven shall so come, in like manner as ye have seen him go into heaven." If he went away figuratively or spiritually, then he will come again figuratively or spiritually. But if his going away was a literal, personal going, then his coming again will be literal and personal too.

When Zechariah is speaking of the gathering of Israel unto their Messiah, he says: "His feet shall stand at that day on the Mount of Olives." This denotes a personal presence if language can express such a presence. And it is to their glorious Shiloh, personally present, that "the gathering of the people shall be," according to the words of the dying Jacob. "And when the dispersed of Judah, and the outcasts of Israel are made one people again in their own land, when they are cleansed and purified, and made a praise and a joy in the earth, then, indeed, will the day have come when the Lord shall have bound up the breach of his people, and have healed the stroke of their wound."

This I take to be the meaning of this text in its reference to the Jews. But it refers to Gentiles as well as to Jews; and what is its meaning when applied to Christians? Is there a "breach" that has been inflicted on them—a "wound" from which they suffer? And if so, what is it? There is no difficulty in answering this question.

The redeemed in their homes of rest are there in a disembodied state. Death has made a *breach*—has inflicted a wound upon them. He has separated the elements of their being. He has robbed them of a part of themselves and locked it up in the grave, which is his dominion. There he keeps watch and ward over the dust of departed believers. No created being has power to enter the domain of death and wrest from him a particle of the sacred dust committed to his keeping. Jesus alone is able to do this; He has the keys of death and hades. He could say of himself, "I am the resurrection and the life." And "the hour is coming when all that are in the grave shall hear the voice of the Son of Man, and shall come forth." He has already addressed to the skeleton king the language of prophecy, "O, death, I will be thy plague; O, grave, I will be thy destruction." This prophecy Jesus will fulfil when he comes again; and when His voice is heard ringing in trumpet tones through the silent chambers of the grave,—when the dust of those who sleep in Jesus is stirred and quickened by it, and they all come forth in the glory and beauty of their resurrection bodies, then it will be true of them, that "the Lord has bound up the breach of his people, and healed the stroke of their wound."

We read in Isaiah 25:8, where the future coming of Christ is spoken of, these glorious words: "He shall swallow up death in victory, and the rebuke of his people shall he take away from all the earth." I consider this passage as parallel with the text. "The *rebuke* of his people" here spoken of denotes the same thing as "the breach" and "the wound" referred

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to in the text. These several expressions all apply to the hold which death has on the mortal bodies of believers. *That* may be called "the rebuke," "the breach," "the wound," which the enemy of God's people has inflicted on them; and the power which he thus has over them he will retain till Jesus comes. Then his sceptre will be broken, and his dominion taken away. For when the graves of earth are rifled of their prey and the redeemed come forth in glorious bodies clothed with immortality, then the predicted day will have arrived in which it may with truth be said that "the Lord hath bound up the breach of his people and healed the stroke of their wound." And thus, when applied to the Jews, the prediction of the text will be accomplished in their restoration and conversion. When applied to Gentile Christians it will be accomplished in their resurrection from the dead. R. N.

CONVERSION OF THE WORLD.

Some time ago a discussion was held in an ecclesiastical body on the question, "Whether the world is to be converted to Christ *before* or *after* his second advent." It is not my purpose to present the line of argumentation pro and con, as elicited during the debate. The usual points were made and met; whilst all parties appeared deeply interested in the things old and new presented by the contestants. There was, however, one feature which deserves especial attention.

Those who advocated that the world will be converted before the advent of Christ, finally, as a last resort, settled down on one argument alone, which in their estimation was deemed safe beyond all contradiction, and irresistible. You may well imagine the astonishment of the opposite party when it was shown by those who denied the conversion of the world before the advent, that the very same passage supposed by their opponents to be conclusive proof of the correctness of their views, was not only claimed, but triumphantly shown to be entirely opposed to their position. So convincingly was this done that the chief opponents of the Millenarian view privately conceded it. Let me, as a matter of instruction, refer to this passage and show how it was treated on both sides.

The passage referred to is the familiar one found in Matt. 25 : 31–46 : "When the Son of Man shall come in his glory," &c. The advocates of the conversion of the world prior to the second advent, insisted upon the following: 1. That this was a description of the last general judgment. 2. That the nations gathered before Christ embraced all the dead and all the living—all that ever existed or shall exist down to the advent on this earth. 3. That this judgment was the finale of this earth,—the winding up of all things sublunary. On this point they were particularly eloquent, representing, as if they were established facts, that the human race had completed the number of both righteous and wicked allotted to it, that redemption had accomplished its work, that the number of the saved being completed Christ then gives up the kingdom to the Father, &c. 4. From such premises they, of course, legitimately and with triumph asked and pressed the question: If this is so there is no place, no foundation for the conversion of the world *after* the advent, it must of necessity precede it. You admit the conversion of the world, *where then can you locate it?* The reply as given by themselves accorded with the premises adduced from the passage, and, provided said premises were sound would have been unanswerable. Indeed, those present who had no knowledge of our views, and how firmly they are rooted in the Word of God, could see no way of escape from the conclusion drawn, that the conversion of the world, if it is to meet with a fulfilment at all, must precede the advent. I think I have fairly and candidly given the pith and force of their arguments.

On the other hand, it was replied as follows: 1. That the connection of this passage with the preceding chapter and context shows that down to this advent no millennial age is to be witnessed, for in this epitome of prophecy Christ would have at least given us some intimation of it. 2. That this coming of the Lord is not at the last general judgment after the millennial age, but precedes that age. To establish this point it was shown by Rev. 19, and

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Matt. 19 : 28, that such an advent is to be witnessed prior to the millennial age. 3. It was shown that our opponents took it *for granted* that "the nations gathered" were all the dead. We pointed to Rev. 19 : 15–21, Rev. 16 : 13–16, Isaiah 66 : 15–18, Joel 9 : &c, that prior to the millennial age, but after the advent, living nations shall be gathered to meet the judgments of Christ. Jesus does not mention the dead. The saints counted worthy of resurrection and translation come with Christ to this judgment and participate in it, as parallel passages clearly evince. 4. The expressions "come in his glory," "sit upon the throne of his glory," the inheriting "the kingdom," "the dividing of the sheep from the goats," the judging of professed Christian nations, &c., were all shown by parallel references either to precede or accompany the ushering in of the millennial age.

But the argument which most conclusively, they themselves being the witnesses, upset their theory, based as it was on false premises, was 5. That Christ says in pronouncing the sentence upon the wicked, "*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*" Now by referring to the Bible we find that *prior* and introductory to the millennial age, a "fire," and an "everlasting fire" (Rev. 19 : 20; Dan. 7 : 10, 11; Isa. 66 : 15, 16, 24; Mal. 4 : 1–3) is spoken of which shall consume the wicked. We find also that *after* the millennial age there is a "fire" into which the wicked shall be cast. The only question then is: To which fire, the one preceding or the one succeeding the millennial age, does our Saviour refer? To this there can be only one answer. Jesus says this fire into which the living (Revelation specifies this being alive) wicked are cast, is only *prepared* for the devil and his angels. They are not yet cast into it, and the proof is conclusive. If we turn to Rev. 20 : 10, Satan is cast into this "fire" *after* the thousand years, or millennial age, is closed, and it is expressly asserted into the fire "*where the beast and the false prophet* ARE." But these latter, the leaders of "the gathered nations," were cast in before the millennial glory. Hence we have persons cast into an "everlasting fire" *before* and *after* the millennium; and as Christ expressly guards his language by saying a fire *prepared for* the devil; and since we find that the devil is not cast in until after the thousand years, it legitimately follows that the Redeemer pointed out in Matt. 25 : 41, the fire of Rev. 19 : 20, a fire which precedes the millennial reign and kingdom. What then is the conclusion? It is that Matt. 25 : 31–46, in all particulars is entirely consistent with our Millenarian doctrine, and if correctly viewed in the light of parallel passages, a most satisfactory vindication of it. Our opponents can never reconcile the language of Christ with their Whitbyan theory. Every attempt must prove a failure.

After this subject of the conversion of the world was discussed and every argument fairly met, the leading opponents in private conversation, not only confessed their surprise at the satisfactory manner in which their arguments had been met, but expressed a fact which was only too painfully evident, that they were unacquainted with correct eschatology. To make some amends for the latter, they declared their willingness to give the subject a thorough examination, and proposed doing so soon.

May they have grace to fulfil their promise.

G. N. H. P.

THE AGES.

No one has read the New Testament in the original but must have observed the very frequent use of the word *aion*. In almost any other book than the Bible it would be translated *age*. How has it been translated in the Bible?

The word in the singular and plural numbers, and in its various forms is used ninety-eight or a hundred times in the Greek New Testament. But in our translation it is rendered "*world*," or "*worlds*," about thirty times; "*world without end*," once; "*forever*," twenty-seven times; "*forever and ever*," seventeen times; "*forevermore*," twice; "*ever*," twice; "*eternal*," twice; "*ages*," twice; as, for instance, "*Pro ton aionon*," before the ages, is translated "*before the world*," and "before the world began;" "*apo ton aionon*," from the

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ages, that is, from their commencement, or beginning, is rendered, "from the beginning of the world;" "*Ek tou aionos*," from the age, that is, from its commencement, is rendered "since the world began;" "*ap'aionos*," from the age, that is, its commencement, is rendered "since the world begun;" "*en touto to aioni*," in this age, is rendered, "in this world;" "*tou nun aiona*," the now age, that is, the present age, "this present world;" "*eis ton aiona*," for the age, "forever;" "*eis tous aionas*," for the ages, "forever;" "*eis tous aionas ton aionon*," for the ages of the ages, "forever and ever;" "*Basileis ton aionon*," King of the ages, "King Eternal." These are a very few examples of the manner in which *aion* has been translated.

Mr. Barnes gives it as his opinion that the only perfectly clear use of the word *aion* in the sense of world, in the New Testament, is in Heb. 1 : 2 and 11 : 3. But as it is our privilege to call no man master, however great and worthy he may be, I must say that I doubt the propriety of rendering it *worlds* in either of these places. The Vulgate, one of the very best of translations, in both these places renders it *ages*. Also, Diodati, in Italian, David Martin, in French, and a Spanish translation which I have, all render it *ages* in these verses. From a pretty careful examination of the word, I would always render it *age*. What then are we to understand by this oft used word? From my investigations of it I am persuaded that far back in the eternity which is past, God divided eternity into vast periods termed *ages*. He then, at least as far as earth is concerned, began the reckonings of time—time began. In the grand heaven of heavens, those great divisions of time may have begun ages of ages before. These grand divisions of time are marked on the rocks as well as in God's Word. His Word and his works always harmonize. The errors are always with either the commentators of his works or of his word.

Without waiting to give the whys and the wherefores from which I have deduced my conclusions, I will merely state that we are now near the close of the seventh of these grand divisions of eternity, or God's divisions of time. This age, or "the now age," extends over the entire period of man's sad fall,—from his fall till his glorious rise through Christ. In other words, from Adam's fall down to that time when Christ, the second Adam, shall have restored the ruins of the first, and the redeemed shall be restored men.

The length of this age, as near as I can learn from God's Word, is 7000 years. If this age is 7000 years, then the other ages are the same length; therefore, it is nearly 48,000 years since these divisions of time began. The millennium will close the seventh age or 49,000 years since the ages began. At the close of the millennium Satan will be forever consigned to the bottomless pit, and all wrong forever banished from earth; everything which the holy prophets say shall be restored will then be restored. (Acts 3 : 19–21.) Right will everywhere be established, right between man and man, as well as between man and his Creator. Hence, the commencement of the eighth age, or the fiftieth thousand, will truly be the grand jubilee —the jubilee of jubilees—the jubilee of a restored universe. Will not this be the grand, the glorious antitype of the Jewish jubilee? From the teachings of Paul, it seems that the entire Mosaic rites were types of heavenly things. Perhaps it is more proper that I should say that the entire eighth age will be creation's jubilee; for that is in the Bible emphatically termed "the age of the ages." The restoration through Christ will then have been accomplished; salvation through him will then, and not till then be complete. The whole earth will then be full of the glory of God—yes, all worlds will then be full of his glory. Confined to the bottomless pit there will be misery, sorrow, sadness, despair. All outside of that pit will be light, glory, brightness, joy, gladness, heavenly liberty, unending and unalloyed pleasures. Of that age we know but little, but that little is full of glory. The twenty-first and twenty-second chapters of Revelation introduce us to its threshold—to its introduction, and there they leave us amid glories that are indescribable. Also, from other portions of the Word of God we get faint glimpses of its transcendant glories. They unveil a little of such

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glories as no eye in the universe has yet seen. All language, the loftiest flights of the imagination are utterly inadequate to portray the glories of that age,—of that jubilee, not a nation's but creation's jubilee.

Beyond that age, that 7000 years, there will be an endless succession of ages; for they are the grand measurements of eternity. Hence, when Christ and his apostles speak of eternity, they use such expressions as these, "For the ages," that is, for all ages, or for all eternity; and "the ages of the ages," which certainly means all ages, or all eternity. Ages are God's divisions of eternity, or his measurements of time in eternity. Hence, he who is the King of eternity—the King of everything that lives through eternity—the Sovereign disposer of everything through eternity, is with propriety termed "the King of the ages." (1 Tim. 1 : 17.) He is also the "Rock of ages." His counsels, which were prior to the ages, the Mosaic or Demiurgic days, are said to be "before the times of the ages," that is, far back in timeless eternity. Also, by a figure of speech which is common in the Bible, God is said to have made the ages; that is, he made everything that was made during the six ages, or Genesic days. As the seventh age is the age of sin's prevalence, and the only age of its prevalence, it is not only termed "this age," "the present age," "the now age," &c., but also the "*aion poneros*," the "wicked age," &c.

There are a few cases in which the use of the word is not so plain, but usually the above remarks will throw light on every form of expression in which the word is used. Couched under that word we may yet discover a great deal more precious glorious truth. It is one of the keys which introduces us to the great treasure of truth.

Let us as individuals see to it that we belong to that happy number who, along with the "King of the ages," "shall reign for the ages of the ages," Rev. 22 : 5, and not to that unhappy number who "shall be tormented day and night for the ages of the ages." (Rev. 20 : 10.) Precious is our calling; and terrible will it be for us if we neglect it.

J. B.

SPOUSE ELECT.

"The world" approaches now her end,
Spouse elect, O Spouse elect!
Her hopes are all beyond amend,
Spouse elect, O Spouse elect!
The sea—it roars, the wild waves break,
The earth and heavens with tremor shake;
We're near "the world whereof we speak,"
Spouse elect, O Spouse elect!

Behold thy Saviour's advent near,
Spouse elect, O Spouse elect!
His empire to establish here,
Spouse elect, O Spouse elect!
Awful the day in which He comes,
Its fearfulness already looms,
The saints alone have waiting homes;
Spouse elect, O Spouse elect!

Thrice blessed is thy hope profound,
Spouse elect, O Spouse elect!
Of being with the Saviour crowned,
Spouse elect, O Spouse elect!
Behold Him in the air descend,
Their way his people to him wend,
Their ills forever at an end;
Spouse elect, O Spouse elect!

To royal banquets, virgins wise,
Spouse elect, O Spouse elect!
At his blest call immortal rise,
Spouse elect, O Spouse elect!
It comes! it comes! the watchmen say;
It comes,—the blissful bridal day;
It comes,—rise, meet Him in the way,
Spouse elect, O Spouse elect!

We must know what our calling is, and get it inwrought into our souls by the Holy Ghost. We must know what the Church is of which every believer in Christ is a member, and see that it is already blessed of God with all spiritual blessings in heavenly places in Christ. Of that we are to walk worthy, with all lowliness, not making the knowledge of security the sanction of present earthly seekings and enjoyments. I leave the word with you, Walk Worthy.

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Selections.

Atheism in France.

The Archbishop of Paris has published a pamphlet entitled *L'Athéisme et Le Péril Social*, which is making some noise. He affirms the existence of pure atheism in France to a frightful extent. "War against God,"—against the idea of a God that is,—is represented as "the" peril of the day. The Word, he says, creates horror, and is rejected indignantly as an insult. But it is no use blinking matters; "we call plainly atheist whosoever denies, under any form, a personal, living, and creative God." And such a profound and audacious system of denial of a Godhead is doing its work in France at the present day, he says, in a variety of forms and schools; schools of philosophy, which seek to expel God from the region of thought and reason; of science, which seek to expel the idea of God from nature; of "independent morality," which make life and conscience independent of God; fatalist schools, which withdraw history from God's providence; socialist schools, which would make society itself godless. "The object is to drive out the idea of God from everything." And this "contemporary atheism" is no mere "speculation." It is "essentially practical;" and "aspires to reorganize everything without God, or rather against God." People may be astonished to hear him assert this; but he nevertheless affirms it to be true. There are numerous grand schools of atheism in France, living, active, ardent; composed both of men of action and of the pen, who labor to organize atheism, and to destroy, in fact, all religion.

Affairs in England.

A few facts will show the ticklish condition of Great Britain at this moment. A few months ago bank and railway failures, and those of men and associations supposed to have been worth millions of pounds sterling, were taking place. But the failures in the London Gazette of men who are regularly made bankrupt are now announced at the rate of more than two hundred per week. Years ago, from thirty to fifty per week would have been considered higher than the average. The trade with America has until quite lately been enormous beyond precedent, and all goods paid for with punctuality. Without this it is difficult to conceive of British trade as surviving such a general bankruptcy.

If from the trading classes we look down to those laboring, the signs of distress are unprecedented. The "casuals" at every workhouse, whose accommodations were so much complained of as brutal and disgusting, have yet so increased that many are turned away each night for want of room. The number of those in want of bread is so great that ten times the ordinary number, who would starve without parish aid, is a small allowance; 63,000 workmen are out of employ and out of bread, and the distributing agents of daily bread are so worn down with overwork that, from sheer exhaustion, they at times shut the doors and grant no more relief for the night, while hundreds are wanting food.

Politically, only a very small minority are satisfied. The people are intensely agitated about Reform. All London demonstrated, and in almost every parish Reform meetings have been held. Meanwhile, at Manchester and other places the Irish are joining with the other classes in demanding Reform, and the simple principle of manhood suffrage alone now promises to give the country relief from agitation. It is particularly dangerous to argue against a hungry mob, and the general English distress and the unemployed multitudes are fearful items to be taken into the present account.

Another Earthquake.

London, February 16—Evening.—A terrible earthquake has occurred in the Island of Cephalonia, on the western coast of Greece. Every town in the island is in ruins. The loss of human life and property was very great. The king of Greece has gone there.

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Singular Phenomenon.

A correspondent of the Richmond Examiner writes from Accomac County, Virginia, on the 25th of February last:

"I have seen nowhere an account of a phenomenon which appeared in this county on the 17th instant, and which I believe to be without precedent. On that day, while the ground was thickly covered with snow, and a fierce fall of hail in progress, the whole Eastern Shore was visited by one of the severest thunderstorms that has ever been seen in this county. The lightning struck in various quarters, and so great was the consternation of the people at the spectacle that many thought that the end of the world was approaching."

Dr. Cumming on the Times.

"As the great transformation draws nearer the groans of creation rise louder, and man feels less secure anchorage ground on earth. Our cattle have been smitten as with the return of the Egyptian plague. Pestilence has decimated great capitals; and tens of thousands have fled as from the destroying angel. I stated in a previous work that we might expect those destructive blights on vegetables, on animals, and on men which this very year (1866) have roused the fears of Europe. These and similar disturbances of our mundane system are laid down by our Lord as premonitory signs of his approach. Trumpet-tongued they sound throughout Christendom these warning words, 'Behold, the Bridegroom cometh.'"

Turkish Troubles.

All accounts from Constantinople agree that a violent ferment pervades European Turkey, and that this ferment has a deeper root than sympathy with the Cretan insurgents. Indeed, there are abundant indications that the same causes which brought on a crisis in Crete are operating powerfully upon all the Christian subjects of the Ottoman Porte, and that the outbreak occurred in that island only because the circumstances were more favorable there than in the continental provinces.

This is farther manifest in the concessions the Sultan is reported to have made to the Christian population, and to his subjects generally. A Turkish Parliament, if it shall actually assemble, will be a novelty, and all the more if Christians are allowed representation.

If the Sultan now consents to admit them to citizenship, and to convoke a Parliament in which all classes shall be heard, it is only because the pressure of events is such he feels he cannot help himself.

The Past Year.

The year 1866 will stand conspicuous in social history for its fatal accidents and melancholy disasters. Storms by land, storms by sea, desolating hurricanes in the tropics, fearful shipwrecks in all parts of the globe, famines in the far East, conflagrations in the far West and Japan, our flocks desolated by murrain, crops destroyed by rain, a bloody war begun and finished in Central Europe, increased armaments and threats of war, rumbling in the crater of the volcanic Eastern question, floods sweeping with destructive violence over whole counties; and, finally, a succession of colliery explosions, following each other like claps of thunder, and all attended with the most frightful havoc; these are the striking incidents which have gloomily illustrated the story of the past year.

The Past Winter.

The winter just closed will be noted hereafter as a season of great and frequent snows, as snow-storms have have happened in very unusual places and to a very extraordinary extent. Of the heavy snows throughout the whole Northern country the people in these latitudes are of course well informed, but we have had records of them also, showing that they have extended from Great Britain westward to the Pacific Ocean, and on our own continent as far south as Texas. The recent fall of snow in Louisiana was such a phenomenon as to set the newspaper scribes at work overhauling their old meteorological tables, and they have found but five such occurrences within the last eighty-seven years.

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Editorial.

LONDON MEETINGS.

We have been favored with the sight of a pamphlet published by William Yapp, Welbeck Street, London, containing the "Report of Three Days' Meetings for Prayer, and for Addresses on the subject of the Lord's Coming." The meetings were held last summer, and were participated in by such persons as Messrs. Soltau, Snell, Harris, Code, Robert Howard, Hon. W. Wellesley, Lord Radstock, General Bell, and many others. The topics considered were,—"The coming of our Lord Jesus Christ, and our gathering together unto him," "The Jews, the Gentiles, and the Church of God," "The Kingdom of Heaven," "The four Judgments," "The coming of the Lord: its bearings on the converted and unconverted," and "The present standing of believers." Quite a number of interesting addresses were made, which are fully reported, showing a very earnest spirit, and presenting some very impressive truths. We were somewhat disappointed, however, in not finding that width and vigor of prophetic inquiry and argument which we think needful in these times. The tone of the meetings was altogether too subjective for that sort of united testimony most required in the present condition of the public mind, at least in America. We should be glad to see a free convention of those who hold with our doctrines in this country, but we should like it to be a meeting for more vigorous and aggressive work than common prayer and mutual exhortation alone. There are great questions in stern dispute among good men which need to be sifted, and the truth set out with all possible strength and scriptural proof. And there are important points in which it would be very desirable better to understand each other, and on which a solid and united public testimony would be of great force. Much prudence, and very thorough and prayerful preparation would, however, be necessary to make such a meeting, or deliverance, a real success. We are in hope of seeing it some day, if the Lord will. Meanwhile, we have thought it would interest our readers to have a view of some of the passages of most point from the addresses before us.

I. Perils of Prophetic Study.—On this point Mr. Harris said: "I would press it upon you, that side by side with our greatest blessings we find our greatest perils; and past experience has taught us that prophetic study has its peculiar perils. One of those perils is, that it is so fascinating that unless there be, as it were, a good ballast, viz., the truth exercising the conscience and reaching the affections, there is peril. Unless our souls know that blessed liberty wherewith Christ by his cross hath made us free, we shall be in danger of falling into error; for our only place for prophetic inquiry is resting on the cross, and looking forward to the glory. If persons do not know that liberty, they are not in place for prophetic inquiry.

"We have now reached that stage in prophetic inquiry when we must either go forward or turn back. And I say this from past history, I say it from the history of the previous revival of prophetic study in the first quarter of this century. The leading men of that time were mightier men than we; and yet, when it came to the test, will they go forward or backward? Will they follow Christ in his rejection by the world, or will they slide back into what is easier? I find that that prophetic movement did subside, and persons, because of the difficulties and trials by the way, went back to what they found easier. Satan aimed at the highest of those gifted men; he turned them aside into speculation. We know what was the result, and therefore let us be warned. Let us take care, first of all, of false doctrine; and secondly, of attempting to construct anything of ourselves, for God will overturn, overturn, overturn it, till He comes whose right it is. Let every one seek to keep his soul true to him, and then everything will fall into its right place."

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II. The Two Peoples.—Mr. Code said: "There are two peoples—the heavenly people and the earthly. The heavenly people are all who believe in the Lord Jesus Christ unto life everlasting—his saints of this present time in direct contrast to the earthly people—the children of Israel. But you will find that there is a very decided contrast between the destiny of the heavenly, and the destiny of the earthly. The origin of the Church is heavenly, and so is its destination; but Israel, the grand central object upon earth, is an earthly people, with earthly expectations. And it was always true, from the time that God took them up as a nation, that they never got into their blessing but by judgment. Before ever Israel could get into their land, the proximate thing was judgment upon many countries and kingdoms. So, then, we see that there is here a great truth; it utterly demolishes the idea of a spiritual millennium. God's judgments must come first. Where is the millennium where Israel is not the central object? But Israel cannot get into their land, into their blessing, without the usurpers being expelled, and judgment taken upon them. Elect Israel will never get their land except by God's judgment upon apostate Israel, and apostate Gentiles.

"This, I conceive, is the meaning of 2 Thess. 2,—that the day of the Lord, as a day of judgment, must be a day of deliverance to God's Israel. But the direct contrast is true of us. Why should we wait for judgment to deliver us? We are to be taken away, we are to be caught up out of this scene of evil; we are already separated from it in Christ Jesus. Why should we wait for the end of the age? Does Christ belong to this age? Is he of it? Is he in it? He is in heaven, and we in him. Did he not give himself for our sins, 'that he might deliver us from this present evil *age*?' There is no necessity for God's executing judgment upon *earth*, in order that we should get our place in *heaven*.

"The Lord Jesus Christ, when addressing his disciples concerning the day that the Son of Man should be revealed, compared it to the days of Noah, and the days of Lot; in that day one shall be taken and the other left. Now, by reason of the contrast between an earthly and a heavenly people—Israel and the Church—the words *taken* and *left* become entirely contrasted in their meaning as applied to Israel and the Church. Applied to Israel, the taking away is a taking in judgment, because the earthly people, having an earthly hope, to be taken away would be judgment, because not left to enjoy that which is their proper expectation in the earth. Now, when the Lord Jesus comes, which is the proximate object of our hope, the one that is taken is taken up into heaven, and the one that is left is left to be exposed to that awful, dark, black cloud of evil from the bottomless pit; that if they would not receive the truth in the love of it, they should receive a lie, and be so deceived as to believe that a lie is the truth.

"In Rev. 19:11, there is a description of Christ coming out of heaven on a white horse, the armies of heaven following him on white horses. He comes down to this earth in judgment upon the evil, which shall then have arrived at its ripeness for terrible slaughter, the fowls of heaven being called to the supper of the great God, to eat the flesh of his enemies. This, evidently, without a single murmur in any man's judgment, must describe the great public coming of the Lord Jesus Christ in judgment. This is the glorious appearing of the great God and our Saviour Jesus Christ. But how is he described in this coming? His aspect is that of terrible judgment. His name is called faithful and true. In righteousness he doth judge and make war. His eyes are as a flame of fire. His vesture is dipped in blood. Out of his mouth goeth a sharp sword, that he should smite the nations, and he treadeth the winepress of the fierceness and wrath of Almighty God. Now, our expectation is to be 'caught up in the clouds, to meet him in the air.' Is this his aspect when *we* meet him there? Is it thus that he presents himself to *us*?

"Again: 'We shall be like him, for we shall see him as he is.' When we first see the Lord are we to see him as he is seen in Rev. 19, or as he now *is* at the right hand of God? We shall see him '*as he is*,' not as he shall be then.

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As he now is, he shall descend from heaven into the air, to receive us to himself. His aspect shall then be according to the love wherewith he loved us, and gave himself for us. There are many who say that the Church is caught up to meet the Lord as he descends from heaven, as described in Rev. 19:11, that we meet him on his way to judgment, and that we at once turn back with him down to earth. But do they not forget that the armies that are in heaven follow him out of heaven on white horses: that these armies are clothed in fine linen, white and clean, and that this fine linen is interpreted to be the 'righteousness of saints?' And if any will say, May not those be angels? I answer, No: for it is written in Rev. 17:14, that 'they that are with him are called, and chosen, and faithful;' which surely proves that they are saved sinners, for angels are not *called* out of evil as we are; nor are they ever, so far as I am aware, said to be *faithful:* for this word cannot, when applied to a creature, be separated from the quality of *faith.* Since, then, we see the Church coming with Christ *out of heaven,* when he comes in judgment, is it assuming more than is warranted, to affirm that they must have been caught up *into heaven* previously to that coming out? If, therefore, it be granted that we come out of heaven with the Lord when he comes thus publicly, it is evident that we do not wait on earth till he comes in judgment."

III. On Being of a Right Spirit.—Mr. Robert Howard said: "Do not let us be ashamed of being students of prophecy. Let us, indeed, study to avoid those occasions of strife which our great enemy has doubtless contrived to mix with these things, taking us away from Christ, taking us away from the practical blessing of looking forward to a time when he shall be glorified, and when the feeble efforts in the grace of the Spirit of God which have been put forth in his name shall have their fruit,—taking away the thoughts from the main question to details not so plainly revealed. It is this which makes strife and difference between brother and brother. Let us turn aside from that. I do not say we are all of one mind, or likely to be; let us endeavor to be, to come more and more to a united understanding; but do not let us, because some contend over prophecy, do not let us lose the blessing of laying hold of the hope that the Word of God sets before us."

Mr. H. H. Snell said: "There are one or two little incidents in the Old Testament Scriptures to which I would call attention, because they seem to me to be beautifully illustrative as to how this blessed hope should operate in our hearts and ways. You remember in the 25th of Leviticus, that the price of land in Israel was just in proportion as the jubilee trumpet was expected to sound sooner or later. If the forty-nine years were up and they knew as a matter of expectation that in the course of a few weeks or months the jubilee trumpet would sound, the land was worth very little indeed. Now, has the hope of the Lord's return from heaven, the expectation of the morning star, led us in our hearts and souls to value things here after a different fashion from what we did before? Has it led us to see that however dear things were once to us, the coming of the Lord will separate us from all, and, therefore, led us to lay all at his feet?"

IV. The Great Question.—Mr. Soltau said: "One great question at issue between sections of God's Church is, whether the Gospel is the power which God has placed in the hands of his people to improve the world, or whether it is simply to gather people out of it. If the purpose of God be to gather out of this world, then he has left the world as it is, to go on its own course until some other power be introduced. If the Gospel be a *translation* from death to life, from the power of the devil into the kingdom of the Son of God's love, if it delivers us from this present evil world, and makes us to be 'not of this world,' even as Christ is not of this world, then the world is left unchanged, unaltered, and will be so until God has gathered out his own, and Jesus comes, and the day of the Lord begins. There must be a new agency, a new power at work, even the presence and power of Jesus, the Lord, to destroy the enemies of God. The Gospel does

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not destroy God's enemies, it does not break them in pieces like a potter's vessel, it does not wound the head over many countries. The Gospel picks up poor, wounded, ruined sinners, bruised and wounded by the devil, and heals, and saves, and translates them out of this world. It is the power of God unto *salvation*, not to destruction."

V. PRESENT STATE AND PROSPECT OF THE WORLD.—Mr. Soltau said further: "Peace and safety are the very blessings that men are at this time eagerly seeking and desiring in this world. The politicians, the governments, the monarchs would give anything to obtain lasting peace, so that strife might come to an end. They are ready to sacrifice every principle, to break treaties, to enter into fresh alliances, to cast aside religion, if only they could accomplish universal peace. If any one could devise a scheme by which this might be obtained, he would be the greatest man of the day, he would be hailed as the greatest benefactor of the human race, and men would almost worship him. Men are dreading every moment some fearful outbreak of violence and bloodshed; they are dreading the bursting forth of national convulsions which shall ruin the commerce and prosperity of the kingdoms of Europe, and, therefore, they would give anything for fixed and permanent peace. And they shall have the peace they desire; they shall have their souls hushed into security by Satan. This world shall have its wish accomplished by the devil, because it will not have its peace from Christ. And when man congratulates himself, and his family, and neighbors, saying, We have got what we toiled for, we have obtained what we wanted; then comes the sudden instantaneous destruction, and they are caught in the midst of their music and dancing, and their delights and revelry. The mustering of the Lord's hosts from heaven will surprise them in a moment. This is the aspect of the Lord's coming to the world."

VI. THE STANDING OF BELIEVERS.—Mr. Harris said: "The difference between one man and another is just this: the one who believes the Gospel has death and judgment behind him; the one who does not believe it has death and judgment before him. Hear the Lord's own words, He who is the Amen: 'Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life.' That is, death and judgment are already past as to the believer; he has met them both in the death of the Lord Jesus Christ upon the accursed tree, and, therefore, he no longer looks forward to death, but looks with joyous hope to the coming of the Lord Jesus Christ. A Christian can look round in a world of sin, and he can look inward on a deceitful and desperately wicked heart, and then looking to the cross and through the cross, can say, In spite of all, I have peace with God."

THE THREE RESURRECTIONS.

AN EXPOSITION.

1 COR. 15: 22–28.

THIS passage has been regarded as one of the most difficult. Accordingly, a vast amount of learned criticism has been expended upon it.

And yet no portion of the Sacred Word can be found more clear in its grammatical construction, more precise in its statements, or determinate in its teachings. This is affirmed of it as it came from the pen of the inspired apostle. The passage in our version is somewhat obscured, if not partially perverted. Hence, it has been made to declare what Paul never dreamed of inculcating. Preconceived opinions seem to have been the guide and the rule in most commentaries. How slow of heart to believe all that the prophets have written!

A literal rendering of the text would read thus: "For as by Adam all die, so by Christ all shall be made alive. But each in his own band; the first fruits, Christ; afterwards they that are of Christ at his appearing; then the last, when he shall deliver the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign until he shall put all enemies under his feet. The last enemy to be abrogated is death. For he hath put all under his feet. But when he saith, All are put under

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him, it is clear that he is excepted who did put all under him. When, therefore, all shall be subdued unto him, then shall the Son also himself be subject unto him that put all under him, that God may be all in all."

In the verse preceding this passage, it is said: "For since by man, death; so, also, by man the resurrection of the dead." Hence, the meaning of what follows is clear. As by Adam all were subjected to death, so by means of Christ all are to be restored to life. It is to be borne in mind that Paul is combating those who denied the possibility of such an event; and in doing so declares this restoration to life to be coextensive with the ravages of death. All that have died, or shall die, die by means of Adam; so by means of the man Christ Jesus, all such, without exception, are to be restored to life. The same is taught in the Epistle to the Romans. Since, therefore, as by one offence condemnation to death came to all men, so, also, by one obedience a sentence of life came to all men. The parties affected by the offence and the obedience are declared to be the same, all men, the whole race, and that too without exception. This is clear from the terms used; "*eis dikaiosin zoes*," does not mean justification of life in the sense of forgiveness and acceptance with God, but simply a judgment of life, a reversal of the sentence of death. The whole race was subjected to death by means of one man, so by means of one the restoration to life is to be equally extensive. The apostle in the passage before us is hence treating of the resurrection of the dead universally; there is no limitation, and no reason for any.

But to guard against the inference that all must hence be raised to equal dignity, glory, and blessedness, the apostle is careful to state that each and every one will be raised in his own band, company, or division to which by his character and relations to Christ he properly belongs. To illustrate the subject, he gives us an example drawn from military life, the march of a well-appointed army. First, the commander-in-chief with his staff, after him in their place and order, one division; then another, the last division. But each and every man in his own company or band. This is obviously the figure used in the passage before us. There can be no doubt, if attention is given to the words as they stand in the Greek text,—in his own order, in his own *tagmati*. *Tagma* means band or company, and *to telos* was used to denote *the rear legion*, or troop. Schrevelius in his Lexicon quotes a case directly in point. Dr. Hodge concedes thus much. He says: "The word *tagma* is properly a concrete term, meaning a band, as of soldiers. If this be insisted upon here, then Paul considers the hosts of those that rise as divided into different cohorts or companies; first Christ, then his people, then the rest of mankind. First, the resurrection of Christ, then that of his people, then that of the wicked." But, strange to say, he, like Barnes, Henry, and others, opposes this view with great zeal. It cannot be that Paul meant what he so clearly expresses. Preconceived opinions cannot be given up. Hence, violence must be done to the passage, though it places the clear-minded apostle in the position of having introduced an example, by way of illustration, utterly inappropriate to his subject. Such was not the manner of Paul.

But why must the plain grammatical construction and meaning of the passage be set aside? Because it is claimed to be clearly in the gospels represented that there is to be hereafter but one resurrection. This is simply an assumption. There is no proof of it. The passage, "Marvel not, for the hour is coming when all that are in their graves shall hear his voice," and others of a similar nature, merely affirm that all shall be called to life again without any specification as to the time when; whether all shall be raised together or in separate divisions. No matter when, if all are finally raised these words will be fully verified.

Besides, the thing claimed is not only without proof, but against the clearest evidence. It is expressly declared that the dead in Christ shall rise first. Isaiah implies the same. Of the righteous dead, he says, "They shall live, together with my dead body shall they arise; awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall

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cast out the dead." Certainly the wicked cannot be included in this band, for they are to be shut up in prison and not visited till after many days. Christ implies the same. They that are accounted worthy to obtain that world and that resurrection from among the dead are to be equal to the angels and are to be the children of God. Obviously, the wicked are not to be found in this number, but remain in prison till after the many days are passed.

While the time intervening between the resurrection of Christ, and that of his people at his appearing, is not specified, yet we now know that it must reach near nineteen hundred years, if not two thousand. But the period to elapse between the resurrection of the righteous dead and the wicked dead, is clearly stated, if language can do it, in the last grand communication of the Son of God himself to man. After witnessing that scene of wonders as presented in the vision, the rising of the holy dead, John expressly declares, "This is the first resurrection." And, it is added that they not only lived but reigned with Christ a thousand years. Of the rest of the dead it is declared with equal explicitness that they "lived not again until the thousand years were finished."

One remark here, if this resurrection, as commentators maintain, is to be taken for a moral renovation, for a revival and prevalence of the principles of the martyrs, where then is there a particle of evidence that there is ever to be any resurrection of the dead? That principle of interpretation carried out sweeps all away.

Another reason urged why the passage under consideration must be turned from its legitimate construction and meaning is, that such expositors will have it that *to telos*, the end, the last, must mean the end of the world. Now, there is not in the Septuagint, or in the Greek of the New Testament, any such expression as *to telos tou kosmou*, literally, the end of the world, nor any expression resembling it. There is to be an end of this age, of this dispensation; but no end of the world, properly so-called. Instead, the "earth abideth forever." Of the sun and moon and all stars of light, it is said, "He hath established them to be forever; he hath made a decree which shall not pass." It is also affirmed in the most positive terms that no power can break his covenant of day and night, or disannul the ordinances of heaven. Besides, the covenant made with the earth at the time of the flood was for perpetual generations. At the time of the grand investiture of Christ and his saints with an endless dominion, it is said, all peoples, nations, and languages shall serve and obey him. When the seventh angel sounds, the kingdoms of this world become the kingdom of our Lord; and on the descent of the holy city, a symbol of the risen and glorified saints, the nations of them that are saved, are to walk in the light of it, and that forever. This supposed end of the world, or of the race, is hence a dream of Plato and Shakspeare. While the fashion of this world may pass away, the earth abideth evermore.

It is contended also that the word *tagma* cannot be applied to Christ, because he is not a band. But did not many of the saints that slept come out of their graves at the time of his resurrection. And who else were the captives to death, a multitude, as Paul declares, which he led captive when he ascended on high in the midst of angels and received and gave gifts to men? There has hence been one resurrection of the dead in connection with that of Christ. If so the term is most appropriately applied to him taken in connection with all the facts of the case. It is clear also that the resurrection of all the dead cannot be as claimed, contemporaneous; many, a multitude, having already been called from their graves.

Besides, the words used denote the times in a series of events, their order and progress. The following is a parallel case. First, the blade, afterwards the ear, then the full corn in the ear. Now, there would be just as much propriety in separating, then the full corn in the ear, and beginning with it a new sentence, as there is in detaching *eita to telos*, then the end, the last, from what precedes, and beginning with it a new period. *Apaski*, first fruits, *epeita*, afterwards, and *eita*, then, denote different times in a series of events of like character and order. First, the resurrection of Christ, and in connection with his that of many bodies

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of the saints that slept; afterwards they that are of Christ at his coming. The interval, as we now know, must be nearly nineteen centuries, if not more. Then the last band or company, which is elsewhere declared to be one thousand years after that of his people. Hence, the 23d and 24th verses constitute one sentence. Separating them into two distinct periods and interpolating a word besides, is putting asunder what God hath joined together. This is done in our version. The word "*cometh*" belongs not to the Greek. Most evident, then, it is, that *eita to telos*, then the last, the end of the procession, is a continuation of the sentence, commencing with the words, "But every man in his own *tagmati*," in his own company, and closes the series of times in the progress of the resurrection of the dead.

But the sentence is not yet complete. For *otan*, *when*, which immediately follows, evidently refers to the time described in the clause preceding it. It is at this period in the march of time, when the rest of the dead shall be raised, and the prisoners visited, and the final judgment had, that Christ will have accomplished the work assigned him at the time of his exaltation. He will then have put down all usurped authority and power, and ended the reign of death. It is then, and not till then, that he restores the sceptre which he received of the Father over other beings and worlds, while he retains that of our race forever. His mediatorial kingdom and reign can never end. "This man Christ Jesus, because he ever liveth, hath an unchangeable priesthood." By purchase the world belongs to him, and he is to rule over it through all ages. "The government shall be upon his shoulders: of its increase and peace there shall be no end . . . to establish it with judgment and with justice from henceforth, even forever." The same is affirmed both by Daniel and John. He shall reign the ages of ages. Accordingly, the kingly office of Christ, so far as regards our world and race, can never terminate any more than his priesthood can be changed. Hence it is, and may we ever glory in the thought, that the Lord Jesus Christ will ultimately establish his kingdom on earth and commence his everlasting reign over a race redeemed, and that too, for perpetual generations; and, consequently, the time is coming when there will be of his subjects a multitude which no man can number.

Hence, in the passage under consideration, these things are clearly taught:

1. That by means of Adam, the whole race were subjected, by a judicial sentence, to death.

2. That by means of Christ all that die are, by a like sentence, reversing the first, to be restored to life.

3. That the time is coming when the reign of death will cease, and the race forever thereafter freed from its terrors and desolating march.

4. That those who are to be raised are to be separated into two grand divisions according to their character and relations to the "man Christ Jesus."

5. That the resurrection of the saints will be immediately on his second appearing, and as we now know, centuries after his own resurrection and that of those who came out of their graves at the same time.

6. That the resurrection of the rest of the dead is not to take place till a subsequent period, and though not specified by Paul, is elsewhere declared to be after the millennial reign.

7. That after this consummation, the Lord Jesus Christ, having fulfilled his commission and put down all enemies, will restore the rulership of other beings to the Father, while he retains that of our race forever.

Before closing, one word in regard to the method adopted to rid this magnificent passage of some of its plain teachings. It is by dismembering what is closely connected, and then resorting to conjecture for their meaning. In this way doubts may be thrown upon proof-texts connected with any subject of doctrine or duty. In this manner the Unitarian deals with the proof-texts that support the great doctrine of the trinity in unity, and the deity of Christ. In the same manner, those who deny the doctrine of atonement, the proof-texts by which they are supported. But surely such a method of treating the Scriptures is not handling the Word of God in all honesty, simplicity, and truth.

J. D. P.

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The Prophetic Times.

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Special Contributions.

THE SEVEN-FOLD LIGHT OF THE HEALING DAY.

"Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."—ISAIAH 30 : 26.

THERE are several senses in which this light of the healing day may be viewed. It may be taken both literally and figuratively. Taken in its literal sense, we are here taught that, at the period in the future, to which this text looks forward, there will be a restoration to the material creation of the long-lost brightness and beauty that originally adorned it.

None can doubt but that the paradise in which our first parents were placed was more beautiful than any part of our Earth now is. There were balmier airs, and softer skies, and sweeter flowers, and richer fruits than have ever since been found on earth. The roses that bloomed in Eden had no thorns upon them. The fruits that ripened there had no worm at the core. The sun did not smite by day, neither the moon by night. The trail of the serpent had passed over nothing. Everything was perfect there. Sin marred the beauty and dimmed the brightness of that happy state. But Jesus is to bring about "the restitution of all things." This text contemplates the time when this shall be done. Seven is the Scripture number to denote perfection. The seven-fold light of the sun and moon then denotes the perfection of beauty with which they will then shine. There is much of loveliness lingering through creation now, even amidst the ruins of the fall. These are but shadows of what shall be when Jesus makes all things new. Earth will be a restored paradise then, and the perfection of beauty which paradise presented will invest the whole material creation in that day. It is, as it was, gazing on the predicted brightness of that scene that Isaiah bursts forth in rapturous strains, addressing himself to the earthly Jerusalem, which will then be the centre of earth's glory: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee! The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and thy God thy glory."

Such, we take to be the meaning of this part of prophecy in its literal sense. It predicts the restoration to our world of the long-lost beauty and glory of its original creation.

But there is a figurative as well as a literal sense in which it may be taken. *Light denotes purity.* Seven-fold light denotes *perfect purity.* This will be a feature of the world's condition in the millennial state to which this text looks forward. Then "the wickedness of the wicked will be brought to an end." Then "the people will be all righteous." Then "holiness to the Lord will be written upon the bells of the horses,"—and "in every place incense shall be offered unto the Lord and a pure offering from the rising of the sun even unto the going down of the same." And where purity, like this, everywhere prevails in the earth, the figure will be realized which speaks of the light of the moon being as the light of the sun, and the light of the sun being seven-fold.

But light denotes knowledge as well as purity. And seven-fold light denotes perfect knowledge. This will be another feature of the earth's con-

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dition, in the day to which this prediction refers. Then the Lord will destroy the veil of ignorance and error now spread over all people. Then "the knowledge of the Lord shall cover the earth as the waters cover the sea." Then it will be no longer necessary for one to say to his neighbor, Know the Lord; for all will know Him from the least unto the greatest. Then we shall know even as we *are* known. Then the watchmen shall see eye to eye; and all the people shall be taught of the Lord, and great shall be the peace of the people. And when this is realized,—it will be true in reference to the perfect knowledge everywhere prevailing,—that the light of the moon will be as the light of the sun, and the "light of the sun seven-fold."

But light denotes happiness,—this also will be perfect in the earth, in the day when the Lord bindeth up the breach of the people, and healeth their wound. Then violence shall no more be heard in the earth; neither wasting nor destruction within its borders, but joy and gladness shall abound therein, thanksgiving, and the voice of melody. Then God will give to the dwellers on the earth "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Then men will rejoice in the Lord, their souls shall be joyful in their God, for He will clothe them with the garments of salvation, and cover them with the robe of righteousness; for as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all nations. And when the earth is seen basking in the beams of this perfect purity, this perfect knowledge, and this perfect happiness, how truly it may be said "the light of the moon is as the light of the sun, and the light of the sun seven-fold."

In conclusion: We see, from this subject, *how glorious is the destiny reserved for our earth!* God made it to be inhabited. He designed it to be, not a vale of tears, a den of lions, a desolate wilderness, a home of sorrow and sadness. He meant it to be the abode of peace, a mount of holiness, the glorious home of a happy and rejoicing people. But it has not been this yet. Has God's purpose then been set aside? By no means. Satan brought sin into the world and interrupted God's purpose. But that interruption will be only temporary. God will not be frustrated in his purpose. His solemn declaration is: "*My counsel shall stand.*" And as we belong to this earth, as it has been our birthplace, our home, our training-school for immortality,—it is a matter of great interest to us to know what the destiny of our planet is to be,—that its future is, not to be burned up and left a smouldering mass of blackened ruins, but to be purified by fire, and to become the glorious abode of a regenerated and rejoicing race, to be an eternal excellency, a joy of many generations.

This subject further suggests the great interest we should feel in the future advent of our Saviour. All that is bright and blessed in the coming history of our earth is connected with that advent. Satan will roam over the earth till then. The curse will lie heavy upon it till then. Sin and sorrow will darken and deform it till then. The coming in person of the Son of Man to our earth is the only thing that will bring these evils to a close. He will come to end the disorder and misery of the world and introduce the glory and blessedness that awaits it. It is *this* that will make His coming the true Easter, the day of the *great rising.* Then the dead in Christ will rise and enter on their promised portions.

Then the great day of blessedness, long promised to our earth, will dawn in glory on it. But the brightness of that predicted day will never begin to shine till Jesus comes. Well, then, should we long for His advent! Well may we "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ."

Let us rejoice in the return of every advent season, for, as the years roll on, they hasten on the day when Jesus shall come again,—and when He shall come, the blessedness of the world will come with Him.

"As time departs, salvation comes;
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year.

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Not many years their course shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our transported eyes."

Then come, Lord Jesus, come quickly!

How solemn the inquiry which this subject suggests: What is our connection with Christ? His coming draweth nigh! Are we ready for it? Have we given ourselves to him? Are we identified with his cause? If he should come to-night are we prepared to meet Him?

R. N.

NOTE ON DANIEL XI.

You ask me who I think is that power in the eleventh of Daniel who will be troubled by "tidings out of the East and out of the North." At the risk of wearying you, I will tell you my views. The "him" of verse 44 is plainly the subject of verses 41–43. There might be a question, *grammatically*, whether the pronoun "he," verse 41, and in the last clause of verse 40, refers to the "King of the North," or to the great military power of verses 31–39. But, I think, that there is no doubt that it refers to the latter; for the object of the prophet is *not* to give the history of the "King of the North," but of the great military power of whom we read from verses 30, 31, and onward.

Now, it seems to me really very clear that the power referred to in all these verses is the Roman Empire; because the Lord Jesus prophesying of the destruction of Jerusalem by the Romans expressly quotes Daniel 11 : 31 in reference to their siege of that city. (Matt. 24 : 15.) The power, therefore, of which so much is said in the latter part of this eleventh chapter must be the Roman, and as it reaches to the deliverance of Israel and the resurrection, Daniel 12 : 1, 2, *must* comprehend the history of the Roman power, whether under its sixth or seventh head, whether existing as the iron legs, or the divided ten toes of the great image.

Not to enlarge, you will observe in confirmation of this in verse 32, after mention of the destruction of Jerusalem, distinct prophecy: 1. Of the rapid propagation of the Gospel in the early centuries, "The people that do know their God shall be strong and do exploits." 2. In verse 33, a prediction of the prolonged persecutions under which God's people suffered for 300 years. 3. In verse 34, the "little help" which the Church received by the accession of Christianity to the throne in Constantine; the effect of which, as you know, was to popularize Christianity, so that, as we next read, 4, in verse 34, "Many clave to them by flatteries."

But I need not enlarge; you see the strong confirmation and solid consistency of this reference of all this to the Roman power. Now, as the commotions of verses 40–45 are referred to the time of the end, verse 40, it follows that they must be fulfilled in the *seventh* head of the Roman power; and that, too, after the "healing of his deadly wound." Hence the king who will be "troubled by tidings out of the East and out of the North," will be the last head of the Roman Empire, and as I still regard Faber's argument unanswerable, I am constrained to believe that that wounded, dead, but restored seventh head of the divided clay and iron Roman Empire is the French Emperorship; and that, therefore, the Emperor of the French, whether he be Napoleon III, or his successor, is the king spoken of as in power at the time of the end, and thus referred to in verses 44, 45, which last briefly intimates his utter destruction.

As to the persons or powers denoted by the kings of the South and of the North in verse 40, I think thus much is clear. As all the prophecy down to verse 36 at least, is all fulfilled, we know from history that wherever in the earlier part of the chapter they have been mentioned, they have denoted the powers ruling respectively over Egypt and Syria. Consistency imperatively demands the same interpretation here, that is, that they denote whoever may at the time of the end be sovereigns over those two countries; and therefore contain an intimation that at the time of the end Egypt and Syria will *not* be as now under one rule. If you have noted the progress of Egyptian politics for the last two or three years, you will see how such an issue is politically highly probable, and that before long: the Pasha is even now, by the last year's firman of the Sultan, independent in all but in name.

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I think with Elliott and others that the translation "push *at* him," in verse 40, is inaccurate. The Hebrew preposition elsewhere uniformly means "*with*," and the verb is in the Hithpáel, and should be translated *push for himself* with, that is, in union or alliance *with* the Roman; which then makes this a prophecy of an alliance offensive of Egypt with France eventually; another event of such probability already in the Eastern question, that Sir Henry Rawlinson in a public speech conjured England to be on her guard against such a calamitous event. On the next clause, "the King of the North shall come against him," some think the preposition should be rendered "to," or "unto," which it undoubtedly sometimes means; but I prefer to retain the more common *hostile* sense; only the event can determine certainly.

I am watching the telegrams with the keenest interest; that God is marshalling the hosts for the last great conflict I make no doubt, though the final issue may be a few years distant.

S. H. K.

THE RETURN OF THE JEWS.

METHINKS I hear the heavy tread
Of that unnumbered host,
From every peopled continent,
From every island coast,
Returning to the "promised land,"
With expectation high,
Joy animating every breast,
And brightening every eye!

The scattered tribes are gathering in,
A broad continuous train
Winding round the mountain slopes,
Or arid desert plain.
Long exiled from their "father-land,"
A wandering smitten race,
With swift elastic feet they come
To their old dwelling-place!

The "ships of Tarshish" shall unfold
Their white wings to the breeze,
While God's own hand divides for them
A pathway through the seas;
Restoring Israel's erring sons
To Israel's home again,
And breaking from each trembling limb
Oppression's loathsome chain!

On dromedaries sure of foot,
On Arab coursers true,
They press along the great highway,
Yet damp with morning dew;
While on the worn and polished rails
A thousand wheels are heard
Fleeter by far than Arab hoof,
Or wing of swiftest bird.

All moving to one central point,
One motive moving all,
Like doves returning to their homes,
They hear the Master's call.
The veil so long upon their hearts
His hand hath rent in twain,
For the "bugle notes of prophecy,"
Give no uncertain strain!

Again in queenly splendor robed,
Shall Palestina bloom,
And Sharon's royal rose breathe out
Its Eden-like perfume.
Again the lilies of the vale,
Their milk-white garments wear,
When He who praised their loveliness,
Messiah shall appear!

No longer Eschol's vineyards fair,
In barrenness shall pine;
No longer withered branches mar
The beauty of the vine;
But clusters of the purple fruit
To every bough shall cling,
That wine may grace the marriage board
Of our expected King!

Sahara's leagues of burning sand,
Her wild-waste wilderness,
With fresh perennial water-springs,
The traveller shall bless.
The lion tamed to gentleness,
Shall with the kid lie down;
While the infant, with a fearless palm,
Shall stroke the leopard's crown!

Again upon Mount Olivet
Messiah's feet shall stand,
And count the gath'ring worshippers,
As numerous as the sand.
Again shall David's son remount
King David's vacant throne,
And the sceptre of his righteousness
Shall rule the world alone!

FLORENCE.

WILDERNESS, 1867.

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Selections.

PROPHECY.

WHILE so many in this degenerate age seem to regard the study of prophecy as not only "uninteresting and unimportant, but improper, presumptuous and injurious," we have reason to rejoice that not a few are now rising up, of a very different spirit, whose fervent prayer often ascends on high—like that of the Psalmist of old, "Lord, open thou mine eyes that I may behold wondrous things out of thy Law."

It is proposed in this paper to dispose of a few objections which are sometimes urged against what is now coming to be largely insisted on by most of the students of the prophetic word.

An over-confident objector boldly asserts that "the days of miracles being past, it is worse than useless to be looking for these wonderful things for which the strict constructionists are so fondly longing." But this is merely begging the question? For what authority is there for saying that "the days of miracles are over?" Are we not informed in terms the most explicit though general,—in addition to the many stupendous signs and wonders specifically predicted,—that so marvellous will be the miracles performed on the restoration of Israel, that those formerly wrought shall "no more be remembered;" and that "the nations shall see and be confounded at all their might!" Surely, then, such objectors "do greatly err, not knowing the Scriptures nor the power of God." "Oh that God would speak," says the Patriarch of Ur, "and show them the secrets of wisdom, that they are double to that which is!" And, strange to say, many of those who thus discredit a literal construction of prophecy, under the pretext that miracles are forever ended, fully believe in that most stupendous of all miracles,—the resurrection and rapture of the saints,—for, few indeed are there, nowadays, of the Sadducean non-resurrection-school of Hymeneus and Philetus.

It is also seriously, however strangely, alleged in opposition to the study of prophecy, that in consequence of the inherent obscurity with which it is charged, "so little can be really understood, that it must necessarily be devoid of all practical utility." But has not this objection been urged by skeptics of every hue, in all ages, against the whole Bible? Never, however, was there a greater mistake. Such studies,—by acquainting the mind with the nature of the "things to come,"—even should they impart to us no tangible and satisfactory information, still give us a realizing sense of invisible things, strengthening faith, confirming hope, weaning us from earthly trifles and fleshly lusts, and securing a closer walk with God. No surer preventive of worldly-mindedness, frivolity, lukewarmness, and indeed all the fruits of the flesh, the allurements of the world, and the machinations of Satan, could well be devised than the elevating reflections enkindled by a knowledge of "the things that shall be hereafter." The soul-elevating influence of a knowledge of "the powers of the world to come," is peculiarly well calculated to invigorate the Church and restore it to its former state of purity, zeal, and efficiency. Let any one read the Bible with the confident assurance that the Lord really means what he says, and will perform what he promises; and if that blessed Book does not afford him a hundred fold more delight as well as a thousand-fold more information than all the productions of men, then let me be accounted both a simpleton and a knave. Indeed, what could possibly tend to cheer our pathway through this benighted world more than the illumination shed by the "sure word of prophecy that shineth as a light in a dark place till the day dawn, and the day star arise in our hearts."

To neglect the subject of prophecy, therefore, is to neglect the cause of one's own best interests and highest enjoyments; and of course involves no little culpability. For so unambiguously do the signs of the times indicate the near approach of "the time of Jacob's trouble," that however leniently the Lord may be dis-

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posed to wink at the ignorance and inattention of Christians of prior days, the farther neglect of this important study in the present day cannot but be regarded as culpable in a high degree. Not only are we encouraged by "the blessed Comforter," the divine Author of all prophetic communications, to take heed to prophecy, even to the visionary prefigurations contained in the most obscure of all the prophetic books, but are plainly admonished that "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in the book." (Rev. 22 : 19.) Now, if it be thus hazardous to *subtract* from the "words of the book of this prophecy,"—the apparently most unimportant and unpractical of them all,—how fearfully dangerous must it be to *neglect* the whole of it! And does it not look too much like *taking away* the whole of it when we thus ignore and virtually *nullify* it!

It is sometimes objected against the study of prophecy, that "its votaries are always in the skies!" Well, be it so. What better place is there for those who profess that their "citizenship is in heaven!" "He builds too low that builds beneath the skies."

It is also charged that "prophecy either finds a man crazy or leaves him so;" and that, too, when the student of prophecy indulges in no speculations whatever, "saying none other things than those which the prophets and Moses did say should come." But, surely, "whether they be beside themselves," as thus accused by Festus and other oppugners of prophecy utilized, "it is unto God;" and, seeing that no harm comes of it, but, on the contrary, a great deal of religious enjoyment, such puerile railings may well be spared, on the one part, and borne, on the other.

It is also charged upon those who give respectful heed to prophecy, that "sooner or later they become unsettled, both in the theory and practice of the Gospel:" but does not the prophet-apostle Paul (and surely he ought to be good authority), inform us, in closing his Epistle to the Romans, that, on the contrary, we are "*established* by the Scriptures of the prophets, as well as by the Gospel?"

It is objected by another that "the idea of saints in *spiritual* bodies mingling with men and women still in the flesh, during the future age, is so unnatural that it cannot gain (his) assent." But what of that? even should such a thing never gain *his* assent, either in time or eternity? Will *our* want of faith make the word of God of none effect, and change the *immutability of his counsel?* if, indeed, any such arrangement is decreed in the councils of heaven! But *who* maintains that there shall be any such "*mingling?*" Is there any such "mingling" between human beings now on the earth and the angels sent forth to minister to them that shall be the heirs of salvation, and encamp round about them that fear him? But be assured, that for glorified saints to reign on the earth or *over* it, as the passage really signifies, by no means implies what seems so much to shock the mind of this super-sensitive objector.

"Let us not peer into these things," says another objector, "for God in his good time will reveal them by his Spirit." But did he thus reveal and herald forth the former advent of his Son just before the expiration of the time so long appointed for his coming? Then why should he give us any farther explanation of the prophecies relating to the on-coming Advent, or of the accomplishment of any other prophecy whatever! Instead of thus waiting in supine indifference, are we not bound to imitate the examples of the worthies of old,—"searching diligently *what* or what *manner of time* the Spirit of Christ did signify when it testified these things."

The computation of prophetic periods,—and especially those bearing upon the coming of the Saviour,—is a subject which, perhaps, excites more opposition than any other topic whatever, arousing the most bitter prejudices and objections on the part of the opponents of prophetic interpretation. "Christ himself informs us," they allege with an air of assured triumph, "that of the day and hour of his coming knoweth no man, no not even the angels in heaven, neither the Son, but the Father only:"

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forgetting, apparently, the early period of the present dispensation at which this declaration was made, and the numerous oracles subsequently vouchsafed upon this subject. Though in truth no Bible student professes to know either the "*day* or *hour*," however plainly the "*times* and *seasons*" are revealed: and of such times and seasons the apostle Paul was assured that, while the worldling may be ignorant of them, the children of the light are by no means ignorant or unheedful. (1 Thes. 3:1–5.) Daniel "understood from books" the time of the first Advent; and *we* may also learn to compute the period of the second, if, like the prophets and apostles of old "we inquire and search diligently,—searching what or *what manner of time* the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow . . . at the revelation of Christ."

Many there are, perplexed by the antagonistic claims of rival schemes, and disgusted by the absurdities, inconsistencies, and extravagances of incompetent commentators, are conscientiously deterred from entering upon a subject apparently so hopelessly abstruse and inexplicable,—as if that were a sufficient justification for such neglect. For what subject would ever be examined, were that an accepted rule of action! Besides, the promised blessing is not made dependent upon our comprehension of them, but attention to them.

But most of those whose attitude is that either of indifference or of opposition to the claims of prophecy, take refuge under cover of the objection that "inasmuch as the views of the wisest and best of critics and commentators in all ages are so discordant and unsatisfactory, prophecy must necessarily be a subject too difficult for ordinary apprehension." But if this allegation be at all true in relation to prophetic subjects, is it not equally so in relation to *all* the contents of the Bible! a conclusion surely from which every rational mind will instinctively recoil; for what subject is there in the whole range of divine communications upon which sectarian commentators and interpreters have not disagreed, and palmed off speculations the most absurd and dangerous as well diverse and unsatisfactory! How diverse, unsatisfactory, absurd, and even injurious, for example, are many of the views advanced on such plain topics as the ordinances themselves,—the so-called "sacraments." If we wait for unanimity of sentiment in relation to any one oracle of eternal Truth whatever, before we give heed to it, never will it be heeded. But surely to make either prophecy or the student of prophecy responsible for the *non sequiturs* and fanciful interpretations of even the most learned of critics and interpreters, if given to speculation, is as unfair as it is illogical,—how much more unjust, then, to lay to their charge the wild vagaries and ridiculous crudities of mountebank interpreters, deluded speculators, and hyper-spiritualizing allegorizers!

DUTY RESPECTING THE ADVENT.

Let us consider for a moment the attitude which the Scriptures say believers should occupy with reference to the Lord's coming.

1. *Looking* for Christ: "Unto them that *look* for him shall he appear the second time without sin unto salvation." (Heb. 9:28.) "For our conversation," or citizenship, "is in heaven; from whence also we *look* for the Saviour, the Lord Jesus Christ." (Phil. 3:20.) "This," says Albert Barnes, "was the firm belief of the early Christians, and this expectation with them was allowed to exert a constant influence on their hearts and lives. It led them to desire to be prepared for his coming; to feel that earthly affairs were of little importance, as the scene here was soon to close; to live above the world, and in the desire of the appearing of the Lord Jesus. This was one of the elementary doctrines of their faith, and one of the means of producing deadness to the world among them; and among the early Christians there was, perhaps, no doctrine that was more the object of firm belief, and the ground of delightful contemplation, than that their ascended Lord would return." In perfect keeping with these remarks, we find Justin Martyr,—scarcely fifty years after the death of the apostle John,—saying to the Roman Emperor: "You see all sorts of men big with the hopes of His second com-

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ing in glory, who was crucified in Judea." Surely "the grace of God," when submitted to, as much teaches us to be "*looking* for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ," as it does "to live soberly, righteously, and godly in this present world." (Titus 2 : 11–13.)

2. Christians should be *watching* for Christ: "Watch therefore; for ye know not what hour your Lord doth come." (Matt. 24 : 42.) "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21 : 36.) "To watch," says Matthew Henry, "implies not only to believe that our Lord will come, but to desire that he would come, to be often thinking of his coming, and always looking for it as sure and near, and the time of it uncertain. To watch for Christ's coming, is to maintain that gracious temper and disposition of mind which we would be willing that our Lord, when he comes, should find us in. To watch is to be aware of the first notice of his approach, that we may immediately attend his motions, and address ourselves to the duty of meeting him. Watching is supposed to be in the night, which is sleeping-time; while we are in this world, it is night with us, and we must take pains to keep ourselves awake." "Behold, I come as a thief," says the Saviour, "Blessed is he that *watcheth*, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16 : 15.)

3. We should be *waiting* for Christ. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their Lord," is the Divine injunction. (Luke 12 : 35, 36.) And it is said to the praise of the Christians of Thessalonica, "Ye turned to God from idols to serve the living and true God; and to *wait* for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (1 Thess. 1 : 9, 10.) "And it shall be said in that day,"—when death is swallowed up in victory,—"Lo, this is our God, we have *waited* for him, and he will save us: this is the Lord; we have *waited* for him, we will be glad and rejoice in his salvation." (Isa. 25 : 8, 9.) "This is the day," said the sainted Baxter, "that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls." "The Lord direct your hearts into the love of God, and into the patient *waiting* for Christ," was the prayer of Paul. (2 Thess. 3 : 5.)

4. Believers should *love* the appearing of Christ: "Henceforth," said the Apostle, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that *love his appearing*" (2 Tim. 4 : 8), "which," adds John Wesley, "only a real Christian can do." It is "a sure mark of a true or false Christian, to long for, or dread, this revelation." To say that we love the appearing of Christ, is one thing, and to do it is another. Whoever does it relies on Jesus as the true Messiah, and regarding himself as a "pilgrim and a stranger" on earth, he uses the things of this world much as a man would a suit of old clothes which he is compelled to wear till he gets a better one. His affections are placed on things above.

5. We should be *hasting unto* the coming of Christ. Hence the inquiry of the Apostle, "What manner of persons ought ye to be in all holy conversation and godliness, *looking for and hasting unto* the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3 : 11, 12.) "The word *speudontas*, which we translate 'hasting unto,' should be rendered *earnestly desiring*, or *wishing for;* which is a frequent meaning of the word in the best Greek writers."—*Dr. A. Clarke.* "You must not only look for, not only believe that such a day will come," says Dr. Increase Mather, "but you must hasten to it; that is, by earnest desires, by longing wishes." The expression of Peter is very emphatic: it indicates our state of mind when we are anxiously desirous that anything should occur, and would greatly hasten it if we could; it denotes a state of feeling such as led St. Cyprian of the third century to speak of Christ as "he whose speedy

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coming we daily desire, whose presence amongst us we ardently long for."

6. Christians should *pray for* Christ's return. "Thus," says Dr. Mather, "Christ has taught us to pray, 'Thy kingdom come.' We must therefore pray for the day of judgment; for, the kingdom of Christ will not come in all the glory of it before that blessed day. And when we pray, 'Thy will be done on earth as in heaven,' we pray for the day of judgment; for then, and not till then, will the will of God be done on earth as it is in heaven. Then will the saints that shall come down from heaven in the New Jerusalem, do the will of God with as much perfection on earth as it is now done in heaven." (Compare 2 Tim. 4:1.) When, for the fourth time, the seer of Patmos heard Jesus say, "I come quickly," the joyous response of his heart was, "Amen, Even so, come, Lord Jesus." (Rev. 3:11; 22:7, 12, 20.) Shall we sin, therefore, if we catch the spirit of the seer, and say with "the seraphic Rutherford," "Oh, how long is it to the dawning of the marriage day! O, sweet Lord Jesus, take wide steps! O, my Beloved, flee like a roe, or a young hart, on the mountains of spices. Oh, that he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband?" No, no, if the soldier desires the cessation of war, the traveller to reach his home, and the bride the marriage day, well may the Spouse of Christ pray in the fulness of her heart, "O, that he that feedeth among the lilies would cry to his heavenly trumpeters, 'Make ready, let us go down and fold together the four corners of the world, and marry the bride!'"

As "anxiety" is defined by Webster to be "concern or solicitude respecting some event, future or uncertain, which disturbs the mind, and keeps it in a state of painful uneasiness," we of course believe that Christians "need have no *undue anxiety*" about the time of the Lord's advent; but when we find the Church urged to be "ready," "waiting," "watching," "looking for," "hasting unto," and praying for the Master's return, we as firmly believe that professed Christians generally "need have" a great deal more interest in the subject of the Lord's coming than now, in order to do just what the Lord requires of them.

But does not "the term *watch*, as employed in Scripture in reference to the second coming of Christ, imply something more than the mere act of gazing or standing in anxious expectation?" Undoubtedly it does, and who supposes the contrary? We hold to working and watching at the same time. Those who will say "in that day, Lo, this is our God; we have *waited* for him," are such as can add, "Yea, *in the way of thy judgments*, O Lord, have we waited for thee." (Isa. 25:9; 26:8.) The Christians of Thessalonica "*served* the living God," at the same time that they "*waited* for his Son from heaven" (1 Thess. 1:9, 10), and we are to exhort one another "*so much the more as we see the day approaching.*" (Heb. 10:25.) Instead of our proximity to the day of God being a reason for relaxing our exertions, it is the reverse. "If the letter paper is nearly full, we must crowd more writing into the space that remains; if the candle-light is nearly extinguished, we must work the harder ere it go out." So we believe and so we teach.—*Ad. Herald.*

Signs in the Moon.

The astronomical world is again perplexing itself about the moon. A volcano is said to be in active operation there. The crater called Linne has been lately observed to be obscured, and it is said that the same darkness was observed on this spot in 1788. This has of course given rise to much speculation.

Jews Receiving Christ.

The Bishop of Ripon says: In London alone there are now 3000 converted Israelites. The London Jews' Society can tell of 20,000 converts, of whom it is assumed that they are members of the invisible as well as the visible Church of Christ. More than a hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching the Gospel.

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Editorial.

MILLENARIANISM IN GREAT BRITAIN.

AN OPPONENT'S TESTIMONY.

THREE volumes, of more than 400 pages each, meant to be a settler to the "colossal system of error—Millenarianism," have just fallen into our hands. We have read them with some degree of interest. Though very rambling and thin in their course of argument, and mostly a mere mass of voluble special pleading, they are written in a better temper than most books on that side of the house. The author also quite abandons most of the former grounds of attack, and seems to admit that unless the old weapons can be superseded by new arms, perhaps breech-loaders and needle guns of his own patent, the cause of Anti-Millenarianism is lost. But we feel quite sure, that the author has not yet found the kind of armament to vanquish or withstand the solid strength of Millenarian argument on the great controlling topics of our distinctive belief. "Our Gibraltar" is hard to take, after all. His volumes will, doubtless, be welcomed by many in search of something against us. They will also have the effect of encouraging some hard-driven and half-convinced people, to suspend their conclusions upon the subject, and to dismiss it as too doubtful to be pursued. But, really, there is nothing in these volumes on which it would be at all safe for an earnest mind to rest in a case of such serious issues. Many foolish, and extravagant, and conflicting things have, indeed, been said and done by people of very diverse minds, temper, and position, whom this author is pleased to class together under the general and undefined title of *Millenarians*. But the same method of argument would make out a far worse case for *Anti-Millenarians*, if grouped in the same way. He cites Origen's opposition to early Chiliasm, and claims that fanciful and oft-erring eunuch on his side. He is welcome to him. He is very particular, however, to say, that he is not to be considered an Origenist. But if he can legitimately accept Origen's Anti-Millenarianism without responsibility for Origen's heresies and rueful fancies, which we agree that he may in part at least, certainly he cannot logically load upon Millenarians indiscriminately all the absurdities, extravagances, and mistakes of every ignorant fanatic or learned crack-brain who has happened to assent to the doctrine of Christ's pre-millennial coming and reign. On the basis of this author's method of reasoning, Bossuet's *Histoire des Variations* is conclusive against Protestantism. Indeed, there is not a position taken in the entire three volumes, which can at all bear against the great central points at issue, which, if turned in the same style against Anti-Millenarianism, would not burden the authors of such books as his with responsibilities for errors, vagaries, and abominations, by the side of which "the colossal error of Millenarianism" would rate like an ant-hill to the Andes.

But we refer to these volumes of the author of "God is Love," not for the purpose of reviewing them, but to call attention to the statements they contain of the present status of Millenarians and Millenarianism in Great Britain.

There are many people, who seem to have an idea that these doctrines about the coming and reign of the Lord Jesus belong only to erratic sects, ignorant fanatics, and such as are of quite too low a standard of learning and social importance to demand respectful attention. It has been one of the favorite methods, in this country, of disposing of the whole matter, to set it down as one of those feeble things with which only uneducated and unbalanced people concern themselves. Such will, perhaps, be surprised to learn, from one of our most sprightly, determined, and zealous opponents, that for respectability, attainment, and every element of worth and Christian activity in those who accept and defend it, Millenarianism can claim as high a place, and is making as much dignified progress, as any other feature of the faith once delivered to the saints. Upon

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this point, we beg attention to a few quotations.

The author of the volumes before us says: "It so happens that a very large number of my most revered private friends, both among the clergy and laity, are as firm believers in the doctrine of a personal reign of Christ on earth, with his saints, as they are in any other doctrine contained in the Scriptures. I could name numbers among contemporary Millenarians for whom, as the result of personal intimacy with them, I not only entertain the most profound esteem, but would, in other respects, willingly and humbly sit at their feet. *They are alike eminent for the greatness of their talents—for their deep and sustained spirituality of mind—for their habitually close walk with God—for their exemplary conduct in the society and sight of their fellow men—and for their devotedness to the cause of Christ and of souls.* It is, indeed, to the fact that so many of my greatest Christian friends, *equally remarkable for their gifts and graces*, believe in the personal reign of Christ on earth, and in the other Millenarian notions which cluster around the personal reign as the great central doctrine,—that my attention has been called to the subject, and that I have been led to engage in its investigation."—*Pref.*, vol. 1.

"Though not sympathizing with those who hold Millenarian notions, I readily bear my testimony here, as I have done in my preface, to the great extent to which that class of views are now adopted. This is especially the case as regards the Church of England. Millenarians exist among the Independents, the Baptists, and the Presbyterians, but only to a very limited extent in either of these denominations, or in all of them put together, as compared with the progress it has made in the Church of England. But when we come to speak of the Plymouth Brethren, Millenarianism prevails to a far larger extent among them than in the national Establishment. In fact, among the Brethren it is all but universal. Millenarianism has made great progress during the present century, and is, at this moment, making greater than at any former period. . . . Millenarianism is spreading rapidly in nearly all parts of the country at the time at which I write. . . . And as Millenarianism is spreading rapidly, so it will continue to spread, unless those who take a different view of the question are more active than they hitherto have been in confronting it in the field of Scriptural conflict." Vol. 1, pp. 84, 85, 86, 114.

"It must afford some satisfaction to Millenarians, to find that *all* the Jews who embrace the religion of Jesus [there are many such in England], do become zealous supporters of the theory of our Lord's personal reign on earth.

"The interval of nearly twelve months which has elapsed since the publication of my first volume, has only served to convince me more than ever, that Millenarianism is spreading in all quarters with great and growing rapidity. [Not much to the credit of his first effort at least.] I hear much surprise expressed at this. . . . In the early part of the century it was hardly known. A very few believed in the personal reign of Christ . . . My own surprise at the fact of this rapid growth of what I regard as the Millennial delusion, is not so great as that of many other Christians with whom I meet." Vol. 3, *Pref.*, 10–13.

"Millenarians are most zealous, active, and unwearied in the propagation of their principles. There is a society, called the Prophecy Investigating Society, which for many years has been in active operation with that view. It consists of fifty members, all members of the Church of England, and also clergymen, with the exception of eight or nine laymen. The clerical members of this society are, in the majority of cases, men of eminence in the religious world; while the laymen are, in every instance, men of acknowledged piety and high social position. . . . Among the vice-presidents are the Bishop of Cashel, the Bishop of Ripon, Admiral Vernon Harcourt, the Hon. A. Kinnaird, M. P., and Captain John Trotter. . . One result of the labors of this society has been the publication of a series of volumes, consisting exclusively of sermons on prophetic subjects, in connection with Millenarianism. All of these discourses have been first delivered to one or more congregations; and, between the publicity given to the Millenarian views of the

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preachers,—most of them men of eminence,—in conjunction with the publication of the sermons afterwards, these views have become extensively known, and, no counteracting agencies being in operation, they are adopted by many of those to whom they are addressed." Vol. 1, pp. 114–117.

"In Ireland, as well as in Great Britain, Millenarianism has lately made considerable progress, and is still continuing to do so. A few years since a series of lectures was delivered in Dublin on the leading principles which constitute the Millenarian creed; and these lectures have since been published in a cheap form, and been extensively circulated. They were delivered by some of the ablest and most zealous advocates in Ireland of the personal reign of Christ." Vol. 1, p. 122.

"But, perhaps, the progress of Millenarianism during the last half century could not be more strikingly shown than by a reference to the number of books which, within the last twenty-five or thirty years, have been written in its advocacy, and in its defence from authors by whom it has been attacked. It would not be easy to specify the titles of such publications, or even to name their authors. I may, however, enumerate a few."

The author then proceeds to fill many pages with brief bibliographical and biographical notices of some of the leading Millenarian writers, such as Mr. Cunningham, of Lainshaw, "one of the ablest and earliest;" Rev. W. Anderson, of Glasgow, "a minister of the Gospel of considerable celebrity;" Rev. J. A. Begg, of Paisley, "regarded as the ablest Scotch clergyman who has written on the subject, except Dr. Bonar;" the late Duke of Manchester, "a layman of high social position, than whom no one attracted more attention;" Rev. James Cochrane, of Cupar of Fife, who "has done much to advance the Millenarian cause;" Rev. J. W. Brooks, for many years chaplain to Lord Fitzgerald and Vesey, and vicar of Clareborough and St. Saviour's, Retford; Rev. Mr. Burgh, of Dublin; Rev. Edward Bickersteth, "than whom none of his clerical contemporaries stood higher in the estimation of the religious world;" Rev. Walter Wood, of Ely; Rev. E. B. Elliott, A. M., fellow of Trinity College, Cambridge, "able, learned, and voluminous;" Mr. Charles Maitland, "author of 'The Church in the Catacombs;'" Rev. Capel Moleneux, whose volume "has gone through six editions;" Rev. T. R. Birks, rector of Kelsall, "son-in-law to the Rev. E Bickersteth;" Rev. James Kelly; Rev. John Cox, of Ipswich, "a zealous advocate through the press, as well as from the pulpit, of Millenarian principles;" Rev. John Cumming, D. D., "with his great variety of information and fascinating style;" Rev. Dr. Wilson, and Hon. and Rev. G. Noel, both canons of Winchester; Rev. W. Brock, rector of Bishop's Waltham; Rev. H. Smith, Mr. George Ogilvie, Rev. William Trotter, of Scarborough; Rev. Dr. Leask, Rev. John Stevenson, D. D., vicar of Patrixbourne, Cambridge, Kent; Rev. W. Niven, of Chelsea; Rev. H. Shepheard, late incumbent of Custerton, Westmoreland; Hon. Somerset R. Maxwell, "brother and heir-presumptive to Lord Farnham;" Rev. B. Wills Newton, "formerly Fellow of Exeter College, Oxford," &c., &c. Vol. 1, pp. 123–137.

"With regard to Millenarian periodical literature, there is much more than might have been expected.

"Foremost in the list of periodicals specially devoted to the advocacy of Millenarian principles and the extension of Millenarian views, is the *Quarterly Journal of Prophecy*. It has now reached its fiftieth number. It displays an intimate acquaintance with prophetic subjects generally, and advocates the principles which it was established to promote with great ability. It is under the editorial management of Rev. Dr. Bonar, of Kelso. But, though conducted by a minister of the Free Presbyterian Church of Scotland, the majority of its contributors are clergymen of the Church of England.

"A new monthly Millenarian periodical, entitled the *Rainbow*, is under the editorial auspices of Rev. Dr. Leask, lately of Ware, Hertfordshire, but now of Islington. It has a number of able and zealous contributors, thoroughly conversant with the Millenarian question.

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"With regard to the *Christian Observer*, the monthly organ of the Evangelical party in the Church of England, established more than sixty years ago by Zachariah Macaulay, father of the late Lord Macaulay, and having among its earlier contributors, Hannah More, William Wilberforce, Mr. Simeon, of Cambridge, and other eminent men in the Church of England, I think I can clearly discern in its pages, more or less frequently, decided tendencies in the direction of Millenarianism.

"*Old Truths* is the name of another periodical that is chiefly devoted to the promotion of Millenarian objects. It is published quarterly, is ably conducted by Mr. Cox, of Ipswich, and ranks among its stated contributors the name of Mr. B. Wills Newton.

"Among weekly publications there are several which are avowedly the advocates of Millenarian views. . . . There is one weekly journal which does not belong to any particular section of the Christian church, which has become the advocate of Millenarianism. I allude to the *Revivalist*. . . . About two years ago, it came forward and did more openly what it had done for some time covertly, in the way of advocating Millenarian views." Vol. 1, pp. 138–141.

We feel greatly obliged to the author of "God is Love," for furnishing us so full an account of the present status of our cause in the United Kingdom of Great Britain, and should very much like to have a similar statement of the case on our side of the water. If Millenarianism is a "colossal error," it certainly has a colossal number of adherents, advocates, and defenders, who rank in all respects, and frequently *outrank* by far, the great body of its assailants. Some of the very best products on the subject of Biblical science and criticism which the world possesses, have been produced by Millenarians, and largely in connection with prophetic studies, or as the result of them. The author of "God is Love," evidently must realize that he has a big job before him in undertaking to cope with Millenarianism and its hosts. Indeed, his only hope "of its ultimate and not remote extinction," seems to ground itself on the "wild and extravagant views which are now more or less largely mixed up with it." But might we not argue the speedy extinction of Christianity itself on the same grounds? The man appears quite alarmed and in earnest. In his third volume he makes this appeal:

"As Millenarianism is making such rapid progress among all Evangelical denominations [thanks again for acknowledging us to be *Evangelical*], I would put the question to those who view the subject in the same light as myself, Whether they think they are acting in accordance with the dictates of duty in not adopting measures to arrest its progress?"

We have to announce in this connection, the appearance of a very able and valuable book from the press of A. Lloyd, No. 115 Nassau Street, New York, touching these important subjects. It is by Revs. John T. Demarest, D.D., and William R. Gordon, D.D., ministers of the Gospel in the Reformed Dutch Church. It is entitled "CHRISTOCRACY; or, Essays on the Coming and Kingdom of Christ, with answers to the principal objections of Post-Millenarians," 1867, pp. 403. It contains more light, and truth, and solid argument from Holy Scripture on Millenarian topics than could be found in a score of such volumes as those written by the author of "God is Love." Drs. Demarest and Gordon are first-class men, and thorough scholars, and their book is a valuable acquisition to the Millenarian cause, and to sound literature on the subject. Get the book, and read it; you will be well repaid.

WHAT OF THE NIGHT?

See Is. 21 : 11, 12.

IT is a remarkable and unprecedented fact, that, everywhere in Christendom, and from the very ends of the earth, the announcement is now heard: "The Lord is at hand!" Not yet (let it be noted), "The *Bridegroom* cometh;" but still, "The Lord is at hand!" Never, in the history of the world was the interest in this all-important and sublime topic so sustained, so wide-spread, and so universal.*

* Those who have not investigated the facts have no idea of the strength and universality of the tes-

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This is just what might be expected. The whole analogy of God's dealings with mankind shows, that at the approach of judgments, ample warning has always been given. We now hear only the faint beginnings. Ere long, amid intimations of another and fearful sort, and of a kind which it will be impossible to disregard or to mistake, the universal cry in the Church will be heard: "The Bridegroom cometh; go ye out to meet him!"

Meantime, the lamentable fact remains, that the great majority of persons pay no regard to the announcement; because, as they suppose, "all things continue as they were from the beginning of the creation" (2 Pet. 3:4), or else, "The Master will not come in person until *after* the Millennium." Yet, it is not the less true, that each passing month, and each fresh development, sheds additional light on the minds of the pious and earnest students of the prophetic word; to which, as commanded, and in duty bound, they are "taking heed." And thus, too, it is written, and foretold: "Hamaschilim jabinu." (Dan. 12:10.) That is to say: earnest and enlightened inquirers *shall* understand.

If we now inquire, what is the night spoken of in this prophecy? the answer is, what can it be, but the long season of sin and sorrow consequent upon the fall, and which will continue until the time of "the redemption of the purchased possession" (Eph. 1:14), by the mighty Goel, the Lamb that was slain; who is able to take the book, and to loose the seals thereof, and who will shortly do it, at his *parousia*.

Alas! it is *we* who are in the night! Yet we watch for the morning. But still more, for the Lord. For hath He not said: "Watch?" Yea, amen. "I wait for the Lord; my soul doth wait; and in His word do I hope. My soul waiteth for the Lord, more than they that watch for the morning: I say *more* than they that watch for the morning." (Ps. 130:5, 6.)

"The morning cometh." But, before it, the densest blackness of darkness, which such shall escape as shall be counted worthy, and shall stand before the Son of Man. But also, beloved, the *morning of our deliverance* first cometh, *before* the Great Tribulation, and with no night to follow it. For, to the earnest criers in the wilderness is addressed this cheering assurance: "When these things *begin* to come to pass, then lift up your heads, for your redemption draweth nigh."

"And also the night." Yea, truly, as a snare shall it come on all them that dwell on the face of the whole earth (Luke 21:35), when they shall be saying: "Peace and safety." (1 Thess. 5:3.) The world is ripening fast for the development of him who will be the embodiment of the boasted progress and enlightenment of the age. "Woe, woe, to the inhabitants of the earth and of the sea, for *Satan himself is coming down to you*, having great wrath, because he knoweth he hath but a short time." (Rev. 12:12.) Close at hand, following the resurrection and translation morning, is the night of The Tribulation, The Great One, when mankind shall riot in murders, in sorceries, in fornication, in theft. (Rev. 9:21.) When the satanic confederacy (Is. 8:12) shall be established on earth. When men shall make a covenant with death, and an agreement with hell. (Is. 28:15.) When the man of sin, the son of perdition, shall be revealed; who will oppose, and exalt himself above all that is called God, or that is worshipped; so that he, as God, shall sit in the temple of God, showing himself that *he* is God. (2 Thess. 2:4.) When as many as will not worship the image of the Beast shall be killed.

And who are "the *watchmen?*" The prophet, and his successors. Those who are appointed to search, and to warn, in the Churches. These have distinguished honor; but, also, great responsibility. Dare any of them, neglecting to search what, or what manner of time, the Spirit of Christ doth testify respecting the glory that shall follow (1 Pet. 1:11), omit giving "the meat in season," saying, My Lord delayeth His coming (Matt. 24:48, 49); or, even, begin to smite their fellow servants, and to eat and drink with the drunken? Dare any of them

timony brought to bear on this subject at the present time, in England and in Germany, as well as in this country, and in foreign mission fields. Witness that very able publication, "The Rainbow;" "The Last Vials."

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so neglect their plain duty as to be counted by God blind, and ignorant, and dumb dogs, that cannot bark, sleeping, lying down, loving to slumber; yea, greedy dogs that can never have enough; shepherds that cannot understand; all looking to their own way; every one for his gain, from his quarter; saying, "Come ye, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant?" (Is. 56.) Of such, Jesus says: "The Lord of that servant will cut him off from the privileges of the rest, and appoint him his portion with the unbelievers." (Luke 12:46.) Dare any of these watchmen run the risk of incurring the doom of him, of whom it was declared: "Because thou hast not given him warning, the righteous, turning from his righteousness, shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand?" (Ezek. 3.)

Observe how earnest the prophet is; and how, far from repelling the inquiry, as impertinent, or as referring to "vague and visionary speculations," he encourages the importunity of the anxious asker of the repeated question. As though he said: "If you are engaged in searching, or feel a disposition to do so, do it, by all means. Do not be discouraged, but come again and again. The inquiry is proper. Light will increase; and more information will be imparted from time to time, as fresh developments arise." Thus encouraged, beloved brethren, let us desire mercies of the God of heaven concerning those things in His prophetic word, which still look dim to our restricted vision. And if we, like Daniel, set our face unto the Lord our God, to seek by prayer and supplications, speaking and praying, and confessing our sins, why should not the Lord grant unto us, too, skill and understanding? At the beginning of his supplications, the commandment came forth. And we, too, are encouraged by the Divine declaration: "If any man lack wisdom, let him ask of God, and it shall be given him. But let him ask in faith, nothing wavering."

But why should the cry of those that long for the morning, and anxiously hail the watchman, come from *Dumah* and from *Seir?* Simply, because there is to be fought the battle of the great day of God Almighty, when all nations shall have been gathered together against Jerusalem. And not until that battle shall have been fought, with tabrets and harps, with the flame of a devouring fire, with scattering, and tempest, and hailstones (Is. 30), will the *visible* presence of the Lord usher in the millennial day. Hence the peculiar significance of the inquiry: "What of the night?" in coming from Dumah.

It must not be forgotten, however, that the Church, both living ones and the dead, will have been previously, and at successive intervals, removed from the earth to the Lord in the air. "We shall meet the Lord in the air." "Them that sleep in Jesus will God *bring with* him." (1 Thess. 4:17, 14.)*

Our readers are not, we trust, among those that are looking only for that thicker gloom which is to precede the dawn, but rather of that number, who, living nearer to the Rising Sun, shall hail an earlier morning, to be followed by no night: in that blessed city that hath *the* foundations, and the light whereof is the Lamb. We are not to look for the revelation of Antichrist; not for the confirming of the covenant with the Jews in unbelief; not for the dissolution of the Turkish Empire; not for the mighty revolution of the year-day seventh vial. No. We are "to wait for the Son of God from heaven" (1 Thess. 1:10), and to expect at any moment the Lord's thief-coming in the pavilion cloud. Unless we do, we shall be taken by surprise; for we know not (precisely) when the time is. And yet this surprise should not be;

* It is the striking difference between the secret and invisible presence of the Lord in the air, during His *parousia* (and the infliction of the judgments of the seals, trumpets, and vials), and His public and glorious appearing at the Epiphany, which completely removes many apparent incongruities and impossibilities in the Sacred Record. Aided by this light, each truth falls into its own place, and the one illustrates the other. That such a difference (as has been shown in our pages), exists, has been abundantly proved from the Word of God; for it is an unanswerable inference from not a few passages.

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for we, brethren, are not in darkness, that that day should overtake *us* as a thief. (1 Thess. 5:4.)

Whilst, therefore, the inquiry: "What from the night?" (or, as Luther's version gives it, "Is the night most gone?") concerns the whole world (for not until the manifestation of the sons of God will the creation be delivered from the bondage of corruption, from its groaning and travail, Rom. 8); it has a special bearing on the Church of Christ. "The morning cometh," for the watching, waiting, expecting ones, and their successors; followed by earth's last and greatest woes; and these, again, in their turn, by the light of that eternal morning, of which holy David spake; the morning when the sun riseth; even a morning without clouds; when the Sun of Righteousness shall arise, with *healing* in His beams.

Time's sun is fast setting,
Its twilight is nigh;
Its evening is falling
In cloud o'er the sky.
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom.

E. E. R.

EARTHQUAKE.

The "Malta Times," of March 14th, states that the recent earthquake has been felt at Smyrna, Magnesia, Adramiti, Aivali, the Dardanelles, Gallipoli, Constantinople, and the neighboring country. At Adramiti the ground continued to shake on the morning of the 8th. The "Levant Herald" publishes the following letter from Mytelene, March 9th:

"The very solidity with which the town was built has aggravated the disastrous effects of the calamity a hundred-fold, both as regards the loss of life and destruction of property. The most complete ruin has fallen upon the lower part of the town, where the earth literally opened and swallowed a broad belt of buildings right up from the sea to the slope inland. At this point, permanent subsidence of the ground has taken place, and the sea has accordingly encroached far into what, on Thursday afternoon, was one of the busiest parts of Mytelene. In fact, to sum up the disaster, more than half of our beautiful town,—the prettiest and most lively, perhaps, in all the Levant,—is a desert of ruins. The worst part of the calamity is, of course, the loss of life. As yet, we can only guess at the extent of this, but it is thought that from 800 to 1000 have perished, while as many more have been maimed and wounded in every way. Up till to-day, 120 bodies have, I hear, been dug out of the safer ruins; but how many may be buried under others which are too dangerous to be approached can only be surmised. Such of the houses as are still standing have all been abandoned, and the whole surviving population is now scattered over the hillsides and among the gardens outside the town—a few of them under such covers as they have been able to improvise, and the rest bivouacking without shelter of any kind. Any attempt to describe the scene would be useless. Heart-rending grief, panic, and confusion meet the eye on every side. Already the want of provisions is aggravating the distress, and only a speedy supply from Smyrna or the capital can avert great additional loss of life. One of the Austrian Lloyd's steamers and a French gunboat from Smyrna have landed a quantity of biscuit and some other stores; but, in all, not perhaps more than a day's food for the place. But not the town of Mytelene alone has suffered from this great calamity; it has scattered ruin and death throughout the whole northern part of the island. Hardly a village has escaped, and not merely property but life has been destroyed in nearly the whole. Molivo has been all but entirely demolished, and several hundred of its 6000 or 7000 inhabitants have, it is said, perished in the ruins. It is, in fact, no exaggeration to say that half the island has been laid waste, with a sacrifice of human life that may be reckoned by thousands. No such disaster has ever befallen Mytelene."

Thus the Saviour's words are fulfilling: "*And great earthquakes shall be in divers places.*" Such disasters have greatly multiplied within recent years. We may well believe that the end is near.

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The Prophetic Times.

Vol. V. JULY, 1867. No. 7.

Special Contributions.

OBJECTIONS ANSWERED.

BY REV. D. G. MALLERY.

It is said that "the Millenarian theory is nowhere in the Scriptures so plainly taught as to be clearly, unmistakably, and indisputably found."

I reply, "No; *nor is any other doctrine* so to be found in the Bible." What doctrine, that is not believed without the Bible, is found so "clearly and unmistakably" as to be *indisputable?* The plainest doctrines of God's word are disputed by Romanists, Unitarians, Universalists, and Antimillenarians, and each of these will say the same of each other and of us.

The doctrines of Chiliasm seem *to us* to be "so plainly taught" in Scripture that it is with us a standing wonder that they are not to all good and learned men "clear, unmistakable and indisputable." Still, we know that pious and wise men differ from us, and we should think it absurd to point to some one text, and say, "Here is my doctrine—dispute it if you can?" . . . . .

Dr. Shedd says, "The Augsburg Confession expressly condemns" Millenarianism. This statement is directly the opposite of the truth. What the Augsburg Confession *does* condemn is the now prevalent notion of a Millennium of righteousness and good government *before* the Lord's coming. It condemns the notion of the conversion of the world under the present dispensation, the idea now regarded as orthodox, but one which Luther constantly condemned.*

The words of the Augsburg Confession are (translated from the German): Our churches

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mark of the approaching end, viz.: that Satan perceives that the day is at hand, and pours forth his final fury."

"The world has grown very stubborn and headstrong since the revelation of the word of the Gospel. It begins to crack sorely; and I hope will soon break and fall on a heap through the coming of the day of judgment, for which we wait with yearning and sighs of heart."

"I do most earnestly hope (A. D. 1545) that these are the blessed signs of the immediate end of all things." "I ardently hope that amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming, and that he will crumble the whole into dust."

"There is one consolation, that the day of judgment is quite close at hand."

"May the Lord come at once! Let him cut the whole matter short with the day of judgment, for there is no amendment to be expected."

"The judgment must needs be at hand, for what help is there for the world?"

"You will see that before long such wickedness will prevail, life will become so terrible to bear, that in every quarter the cry will be raised, God, come with thy last judgment."

Men "continue to rage and grow worse from day to day, which, indeed, is a solace to the weary soul, as it shows that the glorious day of the Lord is at hand. The world is given up to its own ways, that the day of its destruction and of our salvation should be hastened."

"God cannot, will not, suffer this wicked world much longer."

"Some say, that before the latter days the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine. Beware therefore of this delusion. . . For the cross must always be borne of us, for as much as the majority is always on the side of those who persecute the saints."

* Luther says: "The older the world, the worse."

"How does Satan rage everywhere against the word! This I reckon by no means the slightest

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"condemn those who circulate the Judaizing notion, that PRIOR TO THE RESURRECTION OF THE DEAD, the pious will establish a separate temporal government, and all the wicked be exterminated;" or (translated from the Latin), "They condemn those who circulate the Judaizing notion that *prior to the resurrection of the dead the pious will engross the government of the world*, and the wicked be everywhere brought under."

Is it not the common doctrine of the times in which we live that "prior to the resurrection of the dead, the pious will engross the government of the world?" Is not this what we hear from pulpits and platforms, at missionary and tract anniversaries, at inaugurations of telegraphs and railroads, on occasions of commercial treaties and new inventions of artillery and gunboats, and all the other devices of civilization and religion by which the world is to be converted? Is not this what we hear when invited to aid the missionary work on the one hand, or on the other to enter the field of politics, and vote for "good men" (i. e. our party), so that by conversions here, and by Christian magistrates and legislators there, the time may be hastened when, "BEFORE THE RESURRECTION OF THE DEAD, THE PIOUS WILL ENGROSS THE GOVERNMENT OF THE WORLD?"

Whose doctrine is it that the Augsburg Confession denounces; ours, or that of Dr. Shedd, and those who expect a millennium before Christ comes?

Once more, says Dr. Shedd, "The Westminster Assembly ignores the hypothesis utterly."

Well, Dr. Duffield, a Professor at Princeton, has lately preached the Moderator's sermon before the Presbyterian (O. S.) Synod of New Jersey, in which he undertakes to prove that the doctrine of the Premillennial Advent is the doctrine of the Westminster Confession and of the Bible. Set the argument of the one Professor against the assertion of the other, and then let us see for ourselves.

The Westminster Assembly was "composed of 1) Lords, 2) Commoners, and 121 Divines: Episcopalians, Dissenters, Independents," and it was as true in those days as in ours—"Many men of many minds."

The Confession was, therefore, necessarily a *compromise*, so that a full statement of a disputed point is not to be expected. That large numbers of the members were Millenarians cannot be denied, although they failed to get their doctrine clearly into the book, though Robert Bailie says they were very "troublesome" in the Assembly. This Robert Bailie, Principal of the University of Glasgow, one of the members of the Assembly, and a strong Antimillenarian, wrote to William Spang: "The most of the chief divines here, not only Independents, but others, such as Twisse [the Moderator], Marshall, Palmer, and many more, are express Chiliasts." No wonder that Bailie found them "so troublesome among us."

But if they did not get all they wanted, they did get enough to show that the Assembly did not hold the modern theory that Christ will not come for many centuries. They forbid us to say the time is far off, as well as to fix a time near, but teach, contrary to the prevailing theory, that He may come at any moment. What they do give us is this: In the Shorter Catechism we are taught to pray, not only for the present "kingdom of grace," but "that the kingdom of glory may be hastened." In the Larger Catechism, this is explained thus: "We pray that Christ would hasten the time of his second coming, and our reigning with him forever." Our opponents will not find much Antimillenarianism in that. The Confession reads: "As Christ would have us to be certainly persuaded that there shall be a day of judgment, &c.; . . . so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come, Lord Jesus, come quickly." If this is not, indeed, fully what we could wish, it is at any rate perfectly in accord with our doctrine, as far as it goes, and wholly at variance with the doctrine that we do know that he shall not come in our lifetime, nor for many centuries after we are dead.

It is objected that the Millenarian doctrine "involves a vast amount of fanciful, if not sensuous, interpretation of the Scriptures."

Alas, how easily this charge can be retorted,

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word for word. Since the time when Origen began the allegorizing, spiritualizing mode of explaining,—or explaining away,—the plain words of Scripture, what sad and wild fancies have taken the place of interpretation! All the heresies on the rationalistic side have sympathized with the "spiritualistic" mode of interpretation; all efforts to get rid of the miraculous in the Bible, all frittering away of the doctrine of the resurrection, all low views of the sacraments, all rejecting of them as "sensuous," and lacking in "spirituality," and a thousand things besides. No Chiliast can be found with the slightest sympathy with, or respect for, or tendency towards, the rationalistic side in any of the controversies of our day. They have their faults, doubtless, but not in that direction, and if some of them have been indiscreet, and foolish, if you will, it will not be difficult to find equal folly in individuals of the opposite party.

It is also sometimes thought that Millenarian doctrine "lies directly in the way of all earnest, zealous, continuous effort for the conversion and salvation of the world."

Although, indeed, those who hold this doctrine do not expect the salvation of *the world* by the present means, and so are not disappointed or disheartened by the slight success in that direction; still their doctrine does not "lie in the way of earnest, zealous, continuous effort for the conversion and salvation" OF MEN. Because no past generation, for these eighteen hundred years, has been converted, and because we have no hope of converting the whole of the present or any future generation, does not hinder us from the most earnest and zealous efforts to accomplish the conversion of the largest number of individual men.

We believe that "preaching will be successful;" that it will "accomplish that whereto it is sent," and will "prosper in the thing which God pleases," and so will not indeed convert *the world*, but will be "a witness to all nations," and will "call out of the nations a people for his name." Now, in these 1800 years, not one nation, tribe, city, village, has been converted to God, and the skeptic turns triumphantly to you, and shows the Gospel to be a failure, if your theory is correct; but under the Millenarian doctrine the Gospel is a perfect success to-day, since it was intended only to "accomplish the number of the elect," and introduce the kingdom. Since this age will close, and the coming of the Lord occur as soon as the last of the elect—the Gentile complement—is gathered in, we are encouraged in all missionary and evangelistic effort by the hope that one more soul or a few at least may complete the number, while you have 1200 millions of unconverted men, putting the brakes on your Gospel chariot, and disheartening even the warmest friends of missions. We have only to gather in Christ's "little flock" of the elect, which any day may complete, and so bring in the time when the kingdoms of the world shall become the kingdoms of our Lord, and you, after 1800 years of effort, have more heathen on the earth than there were at the first advent.

I am here reminded of Dr. Shedd's remark about the Belgic Confession,* which, he says, teaches "that the time [of the Second Advent] is unknown to all created beings, and that it will not take place *until the number of the elect is completed.*" Now, so far as appears from this remark, this may be our own doctrine, for we believe and teach the very words of it, still knowing that the elect of this dispensation are but very few compared with the immense multitudes who are to be converted during the dispensation of the kingdom. And therefore we are always praying in the words of the English Liturgy, that "God would speedily accomplish the number of his *elect*, and hasten his kingdom."

And I think we are prepared to stand the test of a comparison with Antimillenarians in the matter of "*earnest, zealous, continuous effort for the conversion and salvation*" of men, in the matter of self-denial and self-devotion, from those first three centuries of almost universal Chiliasm, when its hope sustained against

* If Dr. Shedd's book of wide margins and large type had been published by Beadle as a "dime novel," and not been made so pretentious by much paper and huge type, no one would ever think of quoting from it as authority. A few more *blanks* would very greatly improve its worth.

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all trial, down to the days of our easy-going Christianity, when one can hardly tell the difference between a Christian and the more respectable men of the world.

We are content,—since our doctrine is accounted a hinderance to earnest evangelistic and missionary labor,—to count numbers on the mission-field, where Millenarians are in the majority, although they came from a very small minority of Protestant Christendom;—we count not, indeed, Romish missionaries, who are to a man and by Church-law Antimillenarians. The only men, it is said, in one of the largest theological seminaries, who are pledged to the foreign field, are Millenarians.

IS THE EARTH TO BE DESTROYED?

Such is the prevailing impression in the church. The most of Christians believe that the earth is to be totally consumed by fire, and sustain this opinion by a reference to 2 Pet. 3. But does the Apostle make any such statement? Let us see what he does say. He is arguing against those who scoff at the Lord's second coming. They ground their infidelity on the statement that they can see no indications of any such coming, "for since the fathers fell asleep, all things continue as they were from the beginning of the creation." In other words, they believed, as many nowadays do, that the laws of nature are so unalterably fixed, that there can be no deviation from them by any possible agency; and that, therefore, the coming of Christ, and the judgment, and the changes necessary upon it, were out of the question.

The Apostle denies their assertion. He charges these unbelievers with wilful ignorance of the fact that the world has once been overthrown by water, and therefore that it is possible to overthrow it again.

He then gives the manner of its first overthrow. In verse 6, he says, "The world," which is equivalent to "the heavens that were of old, and the earth," of verse 5, "the world that then" (at the time of the flood) "was, being overflowed with water, perished." Verse 7, "But the heavens and the earth which are now" (*i. e.* the world), "are kept in store, reserved unto fire against the judgment and perdition of ungodly men." The Apostle states that the destruction that is to overtake the world, is analogous to that which formerly overtook it, the agency only being different. As the world perished *by water* in the days of Noah, *so* shall it perish *by fire* in the day of Christ. But how was that? Did the water cause the earth's particles so to dissolve and melt away, that its place could not be found? No. Then, we are not to expect that the fire will produce any such effect. The earth being overflowed, "perished." It was not annihilated, but perished. Its former appearance and condition was much changed, its inhabitants perished, its cities were destroyed, its old landmarks were obliterated, so that when Noah stepped from the ark, it was on a new world, its heavens were now serene, and its earth changed, and the Apostle says that the two destructions are analogous; as was the perishing by water, so must be the perishing by fire.

Without entering into the question as to how far this destruction will extend, whether beyond what is known as the apocalyptic earth, and referred to in Rev. 16 and 18, or to the whole globe; without considering this question, the present object is to show that St. Peter did not intend to teach that the material earth was to be so consumed by fire, that it would disappear from the heavens as a lost star. On the contrary, his analogy teaches the reverse, and in verse 13, he further guards against any such impression. In the preceding verse he has been telling us of "the heavens being on fire," and dissolving, and of "the elements" melting "with fervent heat." But in this verse he speaks of them as still existing. He calls them, indeed, "new heavens, and a new earth;" but he is careful to tell us in what their *newness* consists, in "righteousness," "wherein dwelleth righteousness."

To make St. Peter teach that the destruction that is to come upon the earth at the appearing of the Lord, is to be of such a character as to blot it from existence, is to place him in a position of antagonism to all other writers of the inspired volume. It is to make him contradict himself. In Acts 3: 19–21, he speaks of the second advent of the Lord as "the

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times of refreshing," "the times of the restitution of all things." This does not look like the annihilation of the earth; but accords with the language of his Epistle, that there shall be "new heavens and a new earth, wherein dwelleth righteousness."

It is the wicked, and their wicked works upon the earth, that will be consumed. This was the case in the days of Noe, so shall it be in the day of Christ. But the earth shall remain. Its curse shall be removed. Its blessing shall be restored, "as God hath spoken by the mouth of all his holy prophets since the world began." "Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us; and all the ends of the world shall fear him."

B. B. L.

AN EXTRACT AND REPLY.

LONGFELLOW'S POEM ON THE JEWISH GRAVES AT NEWPORT.

PRIDE and humiliation hand in hand
Walked with them through the world where'er they went;
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

For in the background figures, vague and vast,
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming Time.

And thus forever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a Legend of the Dead.

But, ah! what once has been shall be no more;
The groaning earth in travail and in pain
Brings forth its races, but does not restore,
And the dead nations never rise again.

A REPLY.

And hast thou then forgot,
Proud Gentile, in thy scorn,
That Israel's Strength repenteth not?
Not of thy race, earthborn,
To vow and not fulfil;—
His charter standeth still,
Ay, firmer than the rock;
"The mountains shall depart,
And the strong hills remove,
While Israel of Jehovah's heart
The constant love shall prove."
He *has* been trodden down
Like mire beneath thy feet,
The refuse of the town,
The sweepings of the street;—
It was but for a moment—
'Twas God's short day of wrath,
He shall arise more potent
Than in his palmiest youth;
This "worm" shall "thresh the mountains,"
Shall "beat them into dust"—
Refreshed by living fountains
Of Faith, and Hope, and Trust.
And Gentile hosts shall tremble,
And costly offerings bring,
And meekly take the yoke
Of Zion's conquering king.
Yes—like a Hebrew book
Shall the world's history read,
Backward to Eden days
The grand, old Prophets lead.
Back from her death and woe—
Back from her toil and strife—
Back to her early glow
Of Peace, and Joy, and Life.

ADA.

RELIGION IN GERMANY.

REV. T. V. MOORE, D.D., in a letter from the Wartburg to the *Central Presbyterian*, writes: "It is exceedingly difficult to say what the exact religious condition of the German mind now is, for it has so few fixed elements. Rationalism—the perverse ingenuity that was applied to Scripture to make it teach heresy and infidelity—has died out greatly, but it is because these men really do not care what Scripture teaches enough to apply this ingenuity to it. Pantheism, which is nothing in many minds but a cold and dreamy mist of materialistic Atheism, is the belief of a sadly large number of educated Germans. It is true that there are a great many earnest, evangelical Christians; but they are in a minority, especially in the universities, which control the active mind of Germany. And I find among the evangelicals a great deal of Millenarianism; and the second coming of Christ is the great feature of the Gospel that swallows up all others with them."

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Selections.

THE SURE COMING.

BY REV. WILLIAM NEWTON.

"The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 PET. 3 : 9.

THE great theme which these words bring before us has its own strongly-marked division lines of thought. And there is no such thing as a clear comprehension of that theme, except by following those lines in the order in which they naturally occur.

I. *The Promise here referred to.* "The Lord is not slack concerning His promise." What promise?

The context must guide us here. And by it we find that the Apostle had just been saying that, "in the last days there should come scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"—*i. e.* of His *second* coming. They did not believe in it. Indeed, they ridiculed the idea. It was absurd; and there was not the slightest indication of any event of the kind. The sun rose and set, the seasons came and went, and everything moved peaceably onward, without a single sign or portent of such a stupendous event as the second coming of the Lord.

The Apostle notices these cavils. He does not deny the peaceful operations of the works of God; but he reminds these scoffers of the great historic catastrophe of the old world. There was no sign or portent to warn the people of its coming. The inhabitants of the earth had no more faith in *that*, than these scoffers had in this. They ridiculed it as much. For one hundred and twenty years Noah preached to them of the certain coming of the flood. But they believed him not. Doubtless, the wise men of the day assured the people there was not the slightest danger of such a thing! I make no question that their philosophers *proved* it could not possibly occur! Indeed, it was absurd to think of it.

Nevertheless the flood came, and they perished. So it will be again. God does not forget His promise. He holds His purpose still. If He *seems* to delay, it is only seeming to us, because of the littleness of our field of vision. It is as if the Apostle had said, We men, we creatures of a day, think that God forgets; but He does not. His periods of action are not like ours. Centuries are His stepping-stones. He moves over a thousand years as we do over a day. And a day and a thousand years are equally lost in Him. He holds on to His designs, and in His own good time He will bring them all to pass.

This is the substance of the Apostle's reply. Then follows the text; then a positive assertion, that "the day of the Lord *will come.*" Then some of the results of that coming, as to the present order of things, and then the inspiring words, that "we, *according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness.*"

The New Testament links itself to the Old. St. Peter calls back to Isaiah. And we, nineteen centuries after the Apostle has gone to his rest, take up their united testimony from the mouth of Jehovah himself, who says, "Behold! I *create a new heavens and a new earth; and the former shall not be remembered nor brought to mind*" (Is. 65 : 17).

In bodily form Christ shall come again in glory, as He was transfigured on the Mount. The earth, that sustained His cross, shall be bright with the splendor of His many crowns. Our rebel world, in one respect, the sheep that had lost itself in the wilderness, shall be brought back to its sinless sisterhood of worlds, to wander away no more. The blood of Jesus is on it, and there shall come a day when it shall be cleansed from every trace of sin. It is part of "the *purchased possession,*" and shall be "to the praise of the glory of His grace." O! the outburst of that joy that shall greet it on the summons of its Great Restorer, as He brings it back redeemed and purified, the abode of righteousness and peace forever.

I submit, brethren, He *has* promised this. I put it to you, that in these two forms of it we

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have the promise referred to in the text. I think that an honest handling of the Word will permit us to say no less. Beyond doubt He has undertaken to bring this much to pass. He has engaged that the present order of things, with the disturbing forces that sin has introduced, shall not continue. He has circled it round with his decree, that it shall come to an end. The Father hath put the times when it shall be done away in His own power. And the Church below enters by faith into "the patience of Christ," in glory above. He is there "*expecting* till His enemies be made His footstool." He is waiting, looking for, the time. And His ransomed Church "waits" for the same event. It is the pole-star of her hopes. She lives looking for it. One desire animates both.

And this counsel of Jehovah comes to us, not incidentally, not with here and there an allusion to it. It is not to be wrung out of unwilling passages by a forced and unnatural exegesis. I take you to witness, *it covers the entire field of revealed truth.* No words could state a truth in a more utterly unqualified way than the Apostle Peter does this, under the full influence of the Pentecostal Day. He tells us that Christ is to remain in session at the right hand of the Father. How long? "Until the times of the restitution of all things, *which God had spoken by the mouth of all His holy prophets since the world began.*" Said I not well, brethren, that the phrase is a singularly comprehensive one? The burden of every prophet sent into the world is the glorious results that are to follow the second coming of our Lord.

And what *is* restitution? Let us see.

There stood before our Lord a man with a withered hand. His will no more controlled it. It hung, dry and shrivelled by his side. But when the Saviour said to him, "Stretch forth thy hand," he doubted not. He urged no plea of want of power. He offered no excuse. He simply took Jesus at his word. He stretched it forth, and the record is, "his hand *was restored, whole as the other.*"

Now, *that* is restitution. It is not compensation. Not giving one thing for, or instead of another thing. It is just *restoring that thing to its former state.* Restitution to this man was not giving him something *for* his hand. It was giving him his hand back again just as it was at first. If anything is taken away, restitution is bringing it back again. If anything is broken or disordered, restitution is healing that breach, and removing that disorder by restoring the harmony of the parts.

And this is God's counsel as to our earth. And "the times" in which this shall be done, are "the times of the restitution of all things." Sin shall be banished; wickedness uprooted out of it. It shall be the abode of righteousness forever. He will bring about a "restitution of all things." They shall be restored to their first estate; brought back to the condition in which God pronounced them "very good." They shall be in perfect harmony with His thoughts concerning them. And lest unbelief should slight this message of His grace; lest prejudice should blind our eyes, or deaden our hearts to its power, He makes it the burden, the keynote of all that His prophets have uttered. No one of them has come into the world without adding *his* part to the great truth of the boundless blessings that are to follow the second coming of the Lord. The *accomplishment* of it all He reserves to Himself, as indeed he must have done, if it is ever to be accomplished at all. But His promise is ever before Him. Christ shall come again to earth. Once He came in great humiliation, as a sacrifice for our sins. He will come again in power and great glory to enter upon the full results of that sacrifice. And when those results are fully attained, wrought out, developed, we shall look upon the "*new heavens and the new earth, wherein dwelleth righteousness.*"

And this, in its fulness, is the promise of the text.

II. *The appearance of delay attending it.* And this—I mean this *appearance*—is assumed as an objection, in the minds of men, by the denial which the Apostle gives it. "*The Lord is not slack* concerning His promise." Men are always impatient of results. They are ever repeating the demand of old, "*Let Him make speed, and hasten His work*, that we may see it. The child is but forecasting his future char-

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acter when he disturbs the earth around the newly-planted seed to see whether it has begun to grow. Haste rules on every hand. How few there are that ever learn to wait. The mass never do. Here and there, through the ages, one great character does. And whenever you find this, you find an element of real greatness. He does not *see* results. But he has put into operation a principle that will produce them. And he is content to abide his time. Littleness is ever in a hurry. It is only true greatness of soul that knows how to wait.

Now, in all the works of God, this seems to be a ruling idea. As they seem to us, how tardy His movements are! How slowly they advance! The seconds of His time—Oh! how they spread themselves out over our life! Illustrations of this press upon me. The material universe abounds with them. In the Word of God they meet you at every turn. The scheme of Providence presents them everywhere. You cannot go where they are not. So that it has passed into a proverb, "*The mills of God grind slowly; but they grind exceeding small.*" And what is this but the haste of men, charging the providence of God with delay, apparent indifference, neglect, while the sober thought of men, as they read the volume of history, denies the charge?

And yet this same *appearance* of delay rises into view everywhere. As a matter purely of His electing love, He called Abrraham out of his own country, and gave him the land of Canaan for him and for his seed forever. But did Abraham ever enter on its possession? Nay. There came first the dark story of Egyptian bondage "*for the iniquity of the Amorites is not yet full.*" And so, seeing every sin, and with all power to punish every sin, God calmly waited, while men blindly abused His mercy, and rejected His authority, and multiplied their abominations, until the land spewed them out. But, under the Covenant of grace with Abraham, neither he nor his seed has as yet had possession of the land. *It all lies in the future still.*

So, when God is preparing the individual man for some great work, how slow the process! How long he seems neglected! What ·ction did there seem to be between the shepherd-life of the fugitive Moses, feeding the flocks of his father-in-law for forty years "in the backside of the desert," and Moses the deliverer and lawgiver of his people? Nevertheless the question was answered, when God brought him forth, and set him on his work. The Man and the Time met then, as they always do, when *God* moves. So it was with Paul, so with Luther, so with Washington, so with all our truly great characters. I think God prepares His choicest jewels among men, much as he does the diamond—deep down in the bowels of a dark and hard estate. He heaps mountain difficulties upon them. He pours floods of trial over them. Long years He works them in the laboratory of adversity. They seem neglected, thrust aside, forgotten. Are they so? Was Paul? was Moses? was Luther? was any one of God's chosen instruments? *Never.* They were only being prepared for their work. And who remembers the earth's gloomy caverns, when the diamond is flashing before him? Or regrets the darkness of their trials, when he sees the graces of the Spirit shining on the chosen instruments of the Lord's work?

So with our theme. Men look on and see no sign of change; nothing whatever to indicate the near approach of the coming of the Lord. And they say, *He is slack concerning His promise; He means not what He seems to say.* And from the pages of His Book they look out on the world. And all things seem as they were. And the sun pursues his course; and the moon and the stars look down with peaceful smile; and seasons come and go; and no outward portent speaks of such a change. And men who would be the first to quail before it, scoffingly ask, Where is the promise of His coming? And the nineteenth century calls back to the first, and derisively asks the same. And men grow bold in sin. And wickedness stalks unblushingly abroad; and corruption sits down in the high places of power; and the greed of gold rules on every hand; and the civilization of the day fosters the desire of men to be independent of God. And science spreads a thousand snares for luxury and love of ease; and "because iniquity abounds, the love of many waxes cold."

It seems to us a long and weary time that

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sin and crime defiles the earth. Turn back the pages of history! How thickly stained with blood! How unequal the contest between might and right? How often has downtrodden innocence cried out in agony of soul, *Is* there a God that sees and hears? Why sleeps His thunder? And through centuries of oppression the suffering Church on earth has taken up the cry of the souls beneath the altar, "*How long, O Lord, how long?*"

And God sees, but avenges not. And He hears, but no sign of deliverance is given. Is he then slack concerning His promise? Is He behindhand in it? Does He delay? No, brethren, no. He knows it all. He hears every groan, sees every pang, notes every tear. All come up in remembrance before Him. His purpose, foreordained and declared, runs through them all. Nothing is a *hap*, or comes by chance here. His silence is not neglect. His seeming delay is but the biding of His own time. And, by all events, as they arise, He is building up, beneath the floods of man's sin and folly and crime, the strong foundations of His everlasting kingdom. By and by the clouds will rise, the floods be gathered to their own place, and the dry land of His eternal purpose appear. O! the wonders of the counsels of God, as the revealing day shall disclose them.

And yet we are not left wholly in the dark here. The text affords us an answer to the question:

III. *What is the cause of this seeming delay?* And I say "*seeming*," because the text will not allow a stronger word. God does *not* delay. He is not behindhand with His promise. If "a thousand years" are but as a day with Him, it must be that there shall be this seeming. Nevertheless it is not delay; and even this would not have existed but for the cause named in the text. "The Lord is long-suffering; not willing that any should perish, but that all should come to repentance."

There is nothing, as it seems to me, so powerfully adapted to move the heart of man, as the thought of a long-suffering God. For that, with the knowledge of every sin, and all power to punish every sin, He should still forbear, and follow the sinner with the ministry of ceaseless blessings, is a thought altogether out of and beyond the range of ours. A finite being would visit for the wrong. Only the Infinite would so put restraint upon Himself as to pass it by, in order to bring the sinner to repentance. And, therefore, this trait in the character of God is brought out altogether by the work of Christ. It is but another tribute to the power of His cross! He can bear long with the sinner, because Christ has died for our sins. He can pardon every sin through Christ's atoning blood. And so He can look on every transgression. He can behold His creatures erect the head and defy the living God, and let the rebel live. For however high his iniquities may arise, the cross of Christ rises higher still. "The blood of sprinkling" has a voice beyond them all. O! it is a divinely glorious witnessing, which the long-suffering of God gives to the atoning work of Jesus! He beholds the iniquities of the universe spread out before Him; but looking on the sacrifice of His beloved Son, He bends the almightiness of His power within the circle of His long-suffering love. All earth's sin comes up distinctly before Him. It cries out against us before God. And when every element would leap forth to destroy; when the lightning would blast, and the earth open her mouth to consume, and the floods would rise, and the fires would waste, and pestilence come forth to its work of death, Jesus erects His cross, and God can be long-suffering because the Saviour has died! He therefore "*waits;*" waits,—O! ye sons of men listen to the heavenly word,—"*to be gracious!*" He would not that any should perish. He would have all come to repentance. And so He follows us with ceaseless blessings. He plies us with the message of His word. He woos us by "the still small voice" of His Spirit. He knocks for admission to our hearts. Nay, He "*stands at the door* and knocks." "*At the door,*" as one against whom it is closed; "at the door," as one desiring to enter; "at the door," in the fulness of His long-suffering love. O how great is His goodness! and His love, how past finding out!—*Western Episcopalian.*

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THE APPROACHING CRISIS.

ALMOST every one will admit that some great crisis is approaching. It bids fair to be a crisis which will try the foundations, first, of all institutions, and, finally, of all religions. A test is about to be applied which none but the firmest will endure.

Turkey is the first brought to trial before the world, and may we not say before heaven? The foundations of Mahometanism appear about to be shaken in this present year. Will they stand the test? Italy is on her trial too, though the preliminaries are not so far advanced. We boasted that we had set her free, modestly overlooking the French campaign in Lombardy, and the sacrifice of many thousand French lives, while we sat over the fire, counting up our money. In gratitude, Italy should become Protestant, and join us against the world; but in stronger gratitude—the gratitude of self-interest—she will join France against us; and, disgusted by the selfishness of Protestantism and the errors of Romanism, she will become simply atheistic. Her trial begins when once she has begun her crusade against the Turks. The madness of ambition will be followed by the madness of rebellion against God. Spain is also rapidly drawing near to the point of her trial. A revolution in Spain, and one particularly ferocious, is expected almost at once. Spain will unite with Portugal, and the King of Portugal is son-in-law of the King of Italy. Spain, Italy, and France, will then be in alliance, and Gibraltar will be demanded as well as Malta. This will be a further advance in the tumult of the age—another wave of the revolutionary tide. That Spain is on her trial no one can doubt; and that the Bourbon government will be overthrown seems certain (and almost instantaneously); and then Spain enters in as a member of the grand Catholic-Infidel league—France, Spain, Austria, Hungary, and Italy, if not even the Southern States of Germany.

Austria, too, is on her trial. She is drawing closer and closer to France. The "Vials" said this *last* year, and the public press is saying it *this* year. She is determined, if possible, to be avenged to the uttermost on Prussia. She is carrying on her preparations for war with unrelaxing energy, and has just this moment taken a step of the utmost importance. Austria has made up all her differences with Hungary; and she has so thoroughly gratified the Hungarian people that they have come forward, unasked, to place their army at her disposal. A braver nation than the Hungarians never existed. Of powerful frame and dauntless courage, they constitute a nation of soldiers; men fit to be depended on in every case of danger or desperation. This whole military people is now devoted to the service of Austria—against all comers—but assuredly against Prussia. Austria is doing well her part in the preparation of the great crisis, and the grand Catholic league. Out of the crisis we may expect her to come as the ally and vassal of France; and hereafter, one of the ten kingdoms of the beast. But what a league will that be, when all Catholic Europe shall be united as one man, and under one man, against the powers of Protestantism and the North. Prussia will then be put on her trial, and so will Germany; and we may soon witness a conflict between Popery and Protestantism—between North and South, which will have no parallel except in the wars of the Titans, or the battle of the rebel angels. Prussia and Germany will indeed be on their trial, and mankind will look on in breathless suspense, ready to bend the knee, and to worship the conqueror—whoever he may be.

The conqueror of the crisis. Ah! the conqueror of the crisis—who is he? The Napoleonic dynasty is, above all things, on its trial. Is it to stand or fall—to triumph as Charlemagne himself, or to sink into the laggard sleep of the Carlovingian kings? Some great Napoleonic crisis is at hand. Things can no longer remain as they were. France has been humbled and baffled, both in Mexico and on the Rhine. Mexico can be borne, since it is far too remote to be defended; and had it been as near as Algeria, the United States would not have dared to say a word. But the Rhine question and the power of Prussia are vital subjects. They strike cold to the heart of every Frenchman. Every man in France is anxious

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for a war with Prussia—even Thiers, the enemy of Napoleon, cries out for an increase of the French army, because he knows that a Prussian war is unavoidable. In a word, France is bent upon a German war, as a point essential to its own existence; and can we doubt that the Emperor is equally bent upon such a war, as essential to the Napoleonic name—as the act which is to fix or to unfix his dynasty? This question is the most important of the age, unless we except the fall of Turkey. The fall of Turkey is more directly a prophetic event; but a war on the Rhine would, in itself, be far more perilous in Europe. For this great and paramount conflict, every preparation is being made with feverish impetuosity. We see the grand era opening in the distance. We see, afar off, its million warriors moving to the field. We see the dark columns of its infantry, and hear the tramp of its cavalry. We see every arsenal of France and of Central Europe alive, night and day, with all the toil and fervor of innumerable workmen; each man dreading lest his own country should be hindmost in preparation, and fixing his eye upon the progress of the antagonist. Above all, we see the whole of France suddenly roused up from its lethargy of peace, and as mad for war as in the flaming summer of the first revolution. We see the fate of the Napoleonic race depending on one stroke. Strike home, and the dynasty is fixed; strike feebly, and it is lost! No war has ever yet approached in interest that war which seems impending on the Rhine. It is not an ordinary war, but a duel of empires. The antagonists are not men, but empires; and the issue is not the death of a man, but the death of a nation and a dynasty. Such a duel has never been fought before, when we consider the deliberate steps of the preparation, and the obstinate valor of the combatants. The Persians were so enervated that they were conquered before they had fought. Rome and Carthage contended for a great prize, but they contended on a puny scale—a few thousands on each side. France with Austria and Hungary—perhaps Italy and Spain; Prussia with Germany—perhaps Russia; each with one fixed indivisible object, like some golden crown of victory—the empire of half Europe, or of all. A million of men under arms on either side, and all of them valiant warriors. This will be a duel without a parallel. Will it ever be fought? None can positively say; but all can see that it is the most probable of events; and it is an event which, united with the fall of Turkey, would open the way for the fulfilment of immense prophecies. Should Napoleon gain the day, the prophetic cry will resound from all the globe, "Who is like unto Napoleon—who is able to make war with him?" And that will be the war-cry of the beast. (Rev. 13.)—*Last Vials.*

THE BLESSED SERVANT.

"Blessed is that servant whom his Lord, when he cometh, shall find so doing."—MATT. 24 : 46.

THE signs of the times impress upon us the idea that our Lord's coming draweth nigh.

It becomes us, therefore, to inquire: What is that state and conduct by which his people are to prepare to meet him? "So doing" implies a conduct corresponding with the character in the preceding verse: "a faithful and wise servant;" to support which requires, particularly in ministers of the word (here alluded to in the first instance) a zealous attachment to Divine truth—a diligent attention to the improvement of our own minds—a practical concern for the welfare of our dear and intimate connections—zeal and activity in the cause of God—and a life of general usefulness in our respective spheres of duty. It is for every talent to be employed—for every virtue to be in exercise. In our families, to be teachers and patterns of righteousness; in the church, faithful to our engagements; and in the world "ready for every good word and work." Let us then consider the blessedness which will await such a character at his Lord's coming. He shall be safe in all the dangers and judgments which attend his coming: "no evil shall come nigh his dwelling." The confidence which he shall feel in the divine protection; abiding under the shadow of the Almighty. He therefore "shall not be afraid for the terror by night, nor for the arrow that flieth by day"—he shall stand in the Judgment—and not only be acquitted, but justified at the awful bar: and

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finally, he shall receive from his Judge the reward of grace promised in the Gospel, and enter upon eternal life and happiness: "Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world."

The proper improvement of this subject is pointed out by our Lord himself. "Therefore, be ye also ready!" If such be the blessedness attending a state of preparation, it can require no further arguments to induce us to prepare.

Editorial.

"CROAKING."

THERE are people who characterize our exhortations to make ready for the nearing judgment by this unsavory word. They seem to think it enough to apply unfavorable epithets where they run ashore with arguments. We have only to reply, if they can afford it, we can.

"Ah, yes," say some, "but is it not true that your view of things gives a cheerless air to life, throws a sombreness upon earthly enjoyments and pursuits, takes away one's zest and interest in the affairs of the world, and requires that we should be so peculiar and different from other people?" But suppose it were even so; what then? What does the Word of God say on the subject? We read in 1 John 2:15, to this effect: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The great mischief to the souls and eternal prospects of men is, and ever has been, that this life is *too* attractive; that its pleasures and pursuits absorb and enlist them too much, and that its gaudy flare and empty vanities fascinate, bewitch, and delude to everlasting ruin the great majority of mankind. Something is needed to break its charms; to help men overcome its sorceries, and to sink its deceitful blandishments to the just level of their worthlessness and danger. And at best, what is it? "The world passeth away, and the lust thereof." (1 John 2:17.) And this life, of which people would be so tender and provident, what is it? "It is even a vapor, that appeareth for a little time, and then vanisheth away." (James 4:14.) There is nothing in all that earth can give us that is not as transient as the morning cloud. It was but yesterday that we were born into it, and to-morrow we leave it. And the very things that please the most, are reached only by the fewest, and are touched by none but they instantly crumble and disappear.

From the stars of heaven, and the flowers of earth;
From the pageant of power, and the voice of mirth;
From the mist of the morn on the mountain's brow;
From childhood's song and affection's vow;
From all, save eternity's endless day,
There breathes but one record—"PASSING AWAY."

Why should we, then, be so concerned about the cheer and glitter of these perishing shadows? And why, above all, should we permit them to argue us out of a reception of God's literal truth, and out of the hopes and abiding blessedness which fidelity to it alone can give? Oh, let us beware how we set aside the revelations of God, because of the obscurations which they throw over earth's dazzling unrealities!

But, it is not true that this doctrine of a returning Saviour, daily to be expected, is all sombreness. It may draw the check-reins hard upon worldly gayety. It may be a flame-armed angel in the way of the devotee of fashion, pleasure, and earthly fortune. It may speak only disaster to the wicked and their hopes. But, to him whose heart is right with God, it is a spring of light and gladness, which no earthly adversities can obscure, and no mere earthly good for a moment equal. From the time that the first promise of a coming Redeemer was given to the penitents of Eden, it has been the highest, holiest and most abiding joy of God's people, in every age, and in every variety of human estate. It was a well of consolation to the patriarchs. It refreshed the weary souls of the pilgrim tribes more than Horeb's timely waters. It was the chief inspiration of the glad

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songs of the prophets. It is held up as "the blessed hope" in all the writings of the Apostles. And it has thrilled the hearts of the saints with happiness, for which some cheerfully resigned kingdoms, suffered the loss of all things, and gave their bodies to the fires of martyrdom.

It is the common confession of those who have fully embraced it, that Christianity never appeared to them so precious, the breadth and grandeur of the Gospel so luminous, the Christian calling so exalted, the joy of faith so rapturous, until they learned to believe and realize these Scriptural presentations of the return of Christ without sin unto the salvation of them that look for him. Hath not the Saviour himself also given it as a subject to make believers look up, and lift up their heads, and exult in it as their very redemption? (Luke 21 : 28.) Was there a higher note of joy struck in the heart of John, even amid the glory of his wondrous visions, than that which received utterance in the prayer, "Even so come, Lord Jesus! Come quickly!" And what saith the earnest-minded writer of "The Saints Everlasting Rest?" "The thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead arise, and the Lord appear before the period of my age, it would be the most joyful tidings to me in the world." And whose heart does not thrill to the prayer of the great master of English song: "Come forth out of thy royal chambers, O Prince of all the kings of the earth! Put on the invisible robes of Thy imperial majesty! Take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed!" It is, then, a satanic error, nothing less, which would have people think that the doctrine of the near coming of Jesus is fit only for the lips of croakers and misanthropes. It may, and must needs be, distasteful to this world's self-deifying philosophy; but it is the joyous and precious truth of God. It may put the extinguisher upon the flame of earthly hope, around which the moths of darkness gather in disastrous jubilee; but it lifts the doors of the morning, whence the Sun of Righteousness ariseth with healing in His wings.

SIGNAL BELLS.

The year past stands out prominently, with prophetic waymarks, indicating the rapidly approaching close of the age. It has not disappointed the expectations of prophetic writers. During its course, all the general signs of the times have increased in intensity, and were greatly multiplied. But, yet, two prominent events, in particular, project from the chain, like Mont Blanc and the Jungfrau. These are, the successful laying of the ocean telegraph, and the final decay of the temporal power of the Pope, to which we may add the results of the Austro-Prussian war.

The nations of the civilized earth are now brought within speaking distance, and into almost instantaneous communication. Astounding result! which, if foreshown, thirty, or even twenty years ago, would have been pronounced necessarily miraculous. A merchant in London sends, in the morning, to San Francisco for a cargo of goods; and, before night, he hears that the shipping of it has commenced! From the middle of the Atlantic Ocean comes the news that the snapped cable has been fished up from the oozy bottom. Two hours after it is brought to the surface, all the world knows of it! In this splendid achievement we have a noteworthy specimen of the manner in which the seeming mountain difficulties connected with some of the declarations of the holy prophets will disappear, when the time shall have come. Take an illustration from the eleventh chapter of the Revelation. It is there implied that as soon as the two witnesses are slain in Jerusalem, it shall be known in the whole world. This was a standing joke with scoffers. But the difficulty has vanished: no one would *now* venture to deny the possibility of the fact stated.

Strange perversity of the human heart, to "believe in all unbelief," and yet call in question, neglect, or scoff at, the word of the Living God! The diurnal and annual revolution of the earth are not according to the evidence of the senses; yet no intelligent man rejects the

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proof. But concerning heavenly things men are incredulous, and are, still, asking, in the midst of the clearest proof, "Master, we would see a *sign* from thee;" or, "What *sign* showest thou, that we may *see*, and believe in thee?" To which the Lord replies: "Can ye not discern the signs of the times?" Nor would it be a wonder if, once more, he were to sigh deeply in spirit: for the Jews still require a *sign*, and the Greeks still seek after *wisdom;* but we preach Christ crucified.

The fact is, the means of instant communication are necessary for the condition of things described as in existence just before the coming of the Lord. And, now that these means which, but a short time ago, could not even have been guessed at, have been so remarkably provided, the inference is not difficult, that the culminating point is no longer distant.

The gradual loss of the temporal power of the Pope, reaching its crisis in 1866, in the withdrawal of the French bayonet props, is just what might have been expected from the intimations in the Sacred Scriptures; and it is in accordance with the confident anticipations of the ablest Millenarian writers, and others. However incredible it might have seemed a while ago, all comes, now, as a matter of course, in the events of the day; so that few persons give a second thought to the significant fact that the triple crown has disappeared. But think of what the Pope *was;* how he smote the people with a "continual stroke;" how he made the earth to tremble, and did shake kingdoms, and put his foot on the necks of emperors. How he persecuted the Waldenses, the Albigenses, the Bohemian Brethren, and the martyrs of the Reformation, to death. His temporal power lasted just 1260 years: and we find this doubly true, whether we reckon from A.D. 533, or from A.D. 606.

Surely, this pregnant occurrence, that stands out so prominently in the history of the church, will be followed by uncommon developments. And if the periods have now run their symbolic course in years, may we not look soon for the literal fulfilment in days?

Nor must it be overlooked that this great event demonstrates that there is truth in the view taken by year-day interpreters,—though, indeed, but an adumbration of what is coming; and this is a matter of the utmost consequence, as all but beginners in prophetic studies very well know.

From independent investigation and comparison, various persons have arrived at the conclusion that many prophecies have double fulfilment, and some of them even more. These fulfilments are cumulative; the last being the proper one; and those foreshadowing ones that precede, being more or less dim, fragmentary, and inchoate. We have not space to demonstrate this, but merely refer to Joel's outpouring of the Spirit, as an instance. There is a double fulfilment of the periods: one in years, and symbolical, the other in days, and literal. And if this is so, it stands to reason that one should begin when, or soon after, the other ends. No one can trace the events of history since the time of our Lord, as shown by Elliott, or by Skeen, to be foreshadowed in the seals, trumpets, and vials, regarded as *symbols*, without being impressed with the coincidences. To stop here, however, would be a great mistake. It is very evident, both from the literal accomplishment of past predicted events, and from the plain statements themselves, that the judgments will transpire literally, as described. Why not? No one can answer.

A special significance in this remarkable verification of the year-day interpretation is found in the fact that it follows, absolutely, that we are living under the sixth year-day vial, which began to make itself felt in the Greek rebellion, more than forty years ago. All things in the world portend a mighty political revolution (the earthquake of the seventh vial), which everybody now looks for as a matter of course! But, *before* it takes place, we are told: "Behold, I come *as a thief!*" Could anything speak more plainly?

Thus we see that the stripping of the Pope has wider bearings than those connected with the Papal system. Are we not, then, admonished that the Master's *parousia* is very near, and that He *may* come in this very year, 1867. Surely, the time is fulfilled, and the signs are seen; and not only will the kingdom of Heaven

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once be set up on earth, and God's will be done on earth as it is in heaven; but, also, the kingdom of heaven is *at hand*.

From the exceeding significance of the final loss of the Pope's temporal power in 1866, just as writers on prophecy had long since prognosticated, we might, also, naturally expect that the twin wicked-one—the Mahommedan False Prophet—would totter to its fall, about the same time, seeing its rise was almost simultaneous with the Papal apostasy. And such seems to be the prospect. The insurrection of the Candiotes, and of the people of Thessaly, and other Turkish provinces, appears to inaugurate, or pave the way for, the expected fatal blow. Besides, nothing but the mutual jealousies of the European Great Powers have preserved the integrity of the Turkish Empire until now. Its prolonged existence is a standing wonder.

If the vision of Nebuchadnezzar holds strictly true in all its details (as we have every reason to believe it does), then the boundaries of the territories of the ten predicted confederated kings and their Leader must fall exactly within the limits of the ancient Roman Empire, which reached its utmost expansion in the time of Trajan. It is hence very interesting to note, in connection with the recent Austro-Prussian war, and its unexpected developments, how the domains of the Catholic powers are dividing off to unite within the ancient Roman limits. The independent power of Austria is broken, and, with it, her political and religious prestige. There is no cohesion between her provinces. And they make claims incompatible with the general interest. The consequence is, that Austrian influence, more especially in Italy, and in favor of the Pope, is utterly gone.

At the close of the wondrous summer campaign, everybody expected a complete Germanic Confederation, under the regemony of Protestant Prussia; but it is worthy of note that all her accessions of territory and allies are without the Roman Earth; the ancient boundary line of which extended from the mouth of the Danube (including Dacia on the north bank—which comprehended Wallachia and Moldavia, Bessarabia, Transylvania, and a part of the Bannat), along its whole right, or south, bank, to the neighborhood of Regensburg, or Ratisbon, in Bavaria. Thence it followed pretty nearly the line of the wall of Probus to the Rhine (not far from Heidelberg, or Worms), and thence by the left, or western, bank of the Rhine, to the sea. *All this part of Germany stands aloof;* and even of Hesse Darmstadt Prussia has, thus far, only seized a small part. *Southern* Bavaria, and the greater part of Wirtemberg and Baden, fall within the Roman line.

Reasoning from the same data, we might expect the formation of five kingdoms in the East, and the confederation of the countries of the West into five. Already Greece has fallen off from Turkey, and Belgium from Holland; and Algeria has again risen into importance, and belongs to France. For the same reason, sooner or later, we may look for the separation of Ireland from Great Britain. Austria—whatever she may gain elsewhere—will probably eventually lose Bohemia, Moravia, and the greater part of Hungary, except that which was included in ancient Dacia; whilst France will get Belgium, and the whole left bank of the Rhine.

The union of the whole peninsula under one rule, is a matter of common talk in Europe. The public mind is also already quite familiar with the idea of a European Congress of sovereigns; and the probability is, that such a Congress will be asked of Napoleon, to be conferred as a favor. It is his custom to propound his schemes, see them refused, and then wait until circumstances put the proposed plan into action, and he appears in the light of a Deliverer and Benefactor. The Great Exhibition tends in the same direction, viz.: to make the Catholic powers gravitate towards France for support and advice.

For the same reason, Russia, with her giant strides, will, notwithstanding present appearances, in all probability fail to secure a foothold in the East, in the countries adjoining the Mediterranean. An attack on her part may precipitate the crisis. But her destiny is plainly foreshown in Ezekiel 38 and 39; and her part of ambition and power will be enacted subsequently to the coming of the Lord.

When the ancient Roman Earth is recon-

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stituted, we shall have the ten confederated kings; and this is very plainly the tendency of European politics, mixed up, as they are, with the claims of the "Nationalities," which Napoleon supports.

How much bloodshed all this will cost we can only infer. The Lord says: "Nation shall rise against nation, and kingdom against kingdom. On earth shall be perplexity, and distress of nations, the sea and the waves roaring."

It may be added that it would certainly be a wrong inference to suppose that the Papacy will perish, now that the temporal power is gone. On the contrary, the symbols of Rev. 17 represent her as *riding on*, and supported by the ten-horned (uncrowned) Beast: whereas the ten *crowned* horns help the Beast in the war with the Lamb. The Papacy will probably make an alliance with the revolutionary element, regain spiritually more than it has lost, and persecute the saints unto death again, and more furiously, by far, than formerly. It would be very interesting to know what precise shape this new development of spiritual power will take. Perhaps it will be, ultimately, merged into the Infidel Spiritualism, and so constitute the False Prophet.

These are points of great interest, which no one has yet, so far as we are now advised, been able positively to determine, or properly arrange. We only see, as yet, the grand outlines. These we do see, distinctly. And time will reveal the filling-up.

One of the important questions which occupy the attention of prophetical students at present, is, whether the little horn of Daniel 7 and the little horn of Daniel 8 are identical, and what is their precise relation to the two beasts of the Revelation. At present we incline to the opinion that the one is the Individual Beast, and the other the Individual False Prophet. Evidently, at least, they are closely related: and the key to this mystery probably lies within sight, somewhere, in the Word of God. Happy those whom the Lord shall teach! E. E. R.

Addenda.

The question of the disturbance of the peace of Europe has been generally announced and received as quite settled by the late peace Congress at London. It is thought that a French-Prussian war has now been averted by the agreement touching the Luxemburg fortifications. Things, however, do not appear so satisfactory as was hoped. Already Prussia has intimated that she cannot withdraw her troops in the given time, and that if Luxemburg be dismantled, another fortress is to be erected on the frontier of Luxemburg. We have doubted from the first, and still adhere to the doubt, whether Prussia would so easily part with "the bird in the hand." Even with the other seven powers against her, it is most probable that France and Prussia will be at daggers drawn within the next twelve months—provided that the same leading rulers and statesmen continue as they are in both countries. If there is anything in the doctrine of a reconstruction of the old Roman Empire, in one way or another, France must extend her boundaries to the Rhine; and it is hardly to be supposed that it will be accomplished without a violent collision of arms. The signs all point in the line of prophetic fulfilment.

It continues to be the cherished idea of Napoleon, that a general confederation is not only desirable, but approaching. His last speech to the French Chambers is very significant. He seems to be full of confidence that the great confederated Empire is near its birth. Observe his words:

"Messieurs les Senateurs, Messieurs les Deputies: Since your last session, grave events have occurred in Europe. Although they surprised the world by their rapidity, as well as by the importance of their results, it seems that according to the previsions of the Emperor, they were fatally destined to be accomplished. Napoleon said at St. Helena: "One of my greatest ideas was the agglomeration and concentration of the same geographical nations, which revolutions and politics have broken up and divided. . . . . That union will take place sooner or later by the force of events; the impulsion is already given, and I do not think that after my fall and the disappearance of my system, there is in Europe any other great equilibrium than the agglomeration and confederation of the *great populations*." The transformations which have been effected in Italy and Germany, are preparing the realization of the vast programme of a union of the States of Europe into a single confederation."

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The Prophetic Times.

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Special Contributions.

THE FATHER'S HOUSE.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3.

PROBABLY, nowhere has more nonsense been written than in the interpretation of these verses. Some assert that the Father's house is the third heaven, and the mansions, the abodes or stations of the righteous there. Others think that the house is the universe, and the mansions the various planets or worlds. Others say that the house is the central part of the universe around which all planets revolve, and the mansions positions for the saints in that centre. These conjectures are shaped and varied as the fancy or astronomical knowledge of the person may suggest; but all violate some of the principal laws of interpretation. The fact is, that many of these vagaries are the productions of Popish doctors, or the faithful forerunners of the Papacy, and have been received and entertained by many Protestants without examination, not knowing that it ever has been the policy of Rome to crush everything, directly or indirectly, connected with our hope. Comparatively few Protestants are aware how much the current theology and the interpretation of Scripture is affected by the taking for granted dogmas the history of which shows that they were produced by men addicted to the most outrageous spiritualistic and allegorizing system upon which the Papal throne was erected, and through which the dark ages were ushered in.

Let me then pass over this passage and endeavor to ascertain its meaning, not by adopting, without mature examination, some view of it merely because it has been eloquently and powerfully expressed by human imagination or reason, but, by comparing Scripture with Scripture, and by especially regarding this utterance of Christ in the light of other doctrines, clearly taught, which He, the infallible Teacher, certainly does not contradict in this place. I will take it up clause by clause.

I. "*In my Father's house.*" What is meant by this expression? Do we read of the Father's house in any other place? We have only to turn to Isaiah 2: 2, 3, and Micah 4: 1, 2, to read of "the Lord's house," "the house of the God of Jacob," that is to be established in "the last days." Just as the word "house" is used to denote a dwelling-place, a kindred, one body, the Church of God, a kingdom, so it is employed to denote the future coming kingdom of God and Christ, which saints are to inherit. A few thoughts will make this evident.

1. We know from express declarations, that down to the Second Advent, those millennial predictions of Isaiah and Micah will never be realized. They inform us that this "house" shall be supreme over all other kingdoms, but this, according to the prophets, only occurs when the Son of Man comes in the clouds of heaven at his Second Advent. They again tell us that "war" shall be utterly abolished in this "house," but revelation teaches in the most distinct manner that war shall exist down to Christ's coming. Hence this "Father's house" is identical with the millennial "house" so often described in God's word.

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2. In the introduction to Micah's millennial description, he says, that "the mountain of the house" shall be desolate, but immediately adds that in "the last days," "the mountain of the house of the Lord" shall be established. Now, Jesus, in strict conformity with Micah, says (Matt. 23 : 38, 39; Luke 13 : 35), that a "house" is to be "*left* desolate" until He comes again. What "house" does the Prophet and Saviour refer to? Evidently to "the house" of David, the kingdom fallen down, which at the "return" of Jesus is to be "rebuilt." (Acts 15 : 16, 17; Hos. 3 : 4, 5; Jer. 23 : 5, 8; Jer. 30 : 7–24; Ezek. 34 : 11–31.) This Davidic "house," which, in virtue of Christ being the seed of David, the appointed heir, and the one who re-establishes it, is sometimes called the kingdom of Christ, but especially in view of the covenant made by God to establish and prosper it, is denominated the Father's house, the Son inheriting it being his Son, the power, majesty, and durability of the kingdom being conferred on that Son because of the work that he accomplishes.

3. After the Lord's Supper was instituted, we find (Luke 22 : 29, 30), that the Saviour told his Apostles: "I appoint unto you *a kingdom*, as my Father hath appointed unto me; that ye may eat and drink at my table *in my kingdom*, and sit on *thrones judging the twelve tribes of Israel.*" No one doubts but that the fulfilment of this promise is to be witnessed in "the Father's house." The kingdom appointed by the Father is "the Father's house," or as the prophets phrase it, "the mountain of the Lord's house," the latter denomination intimating the grandeur and extent of this kingdom, as well as the fact that this kingdom is under the sway of the kindred of God, the faithful heirs of Abraham, and co-heirs with Christ. Let the reader now refer to Matt. 19 : 28, and he learns that the period when this kingdom is to be enjoyed is after the "regeneration," after the Advent when Christ is seated on His throne. "*When the Son of Man shall sit on the throne of His glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This kingdom and the Father's house are identical.

4. It is admitted that this "house" the saints are to inherit. The millennial descriptions expressly speak of this house that "this is the heritage of the Lord," that "mine elect shall inherit it," &c. More than this, in order clearly to show us that this kingdom and glory is to be revealed here on this earth, they assert, in predictions containing the same language applied by John to the New Jerusalem state, that "they shall inherit the land forever," thus corroborating the statement of Jesus, "Blessed are the meek, for they shall inherit the earth." To appreciate the appropriateness of these expressions, it becomes us to notice, what so many misapprehend, the peculiar phraseology of the Apostle Peter (1 Pet. 1 : 4, 5, 6, 7), who, after declaring that the saints shall receive an inheritance, which is now reserved in heaven, in perfect harmony with the prophets, declares that it is "ready to be revealed in the last time." And that he refers this "last time" to the time of "the appearing of Jesus Christ," and "the revelation of Jesus Christ," is evident from the seventh and thirteenth verses where this is expressly stated. The millennial kingdom of Christ, the Father's house, the inheritance of the saints, are but synonymous terms. Take any expression relating to this Father's house, suggestive of the relation the saints sustain to it, or the enjoyments or blessings they receive in it (such as "dwelling" in it, obtaining "rest" in it, &c.), and we will find the corresponding phrases, the identical language employed, the same promises given.

5. Such blessings, as freedom from death, sorrow, tears, suffering, evil, the presence of God, &c., which we know will only be enjoyed in this Father's house, are also connected with this Lord's house, to be established in the last days. Indeed, there is no blessing promised to the saints, that is not directly applied in the millennial songs to this coming kingdom of Christ.

The conclusion to which we must, therefore, arrive, from these and other considerations, is, that "the Father's house," inherited after the Second Advent, and "the Lord's house" which is to be established at the same time, are one and the same. We find from Genesis to Reve-

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lation no other promise. By comparison of Scripture, we ascertain when, where, and how it is to be established. Had a prophet, instead of Jesus, given us this passage, the phraseology would have been identical with that of other prophets, *but when the Son speaks, in view of the relation that he sustains to the Father in the plan of salvation*, he calls it the Father's house. We are then to understand by this expression, the predicted, still future, coming kingdom of God and Christ, to be erected under the personal reign of Christ and the saints, into which the kindred of God are gathered. Consequently, we find it called, "the house of David," because David's Son and David's Lord reigns over it; it is called "the Lord's house," and "the house of God," because God establishes it; it is called "the Father's house," because it is a reappointing of the old theocracy in a more glorious form; it is governed and administered by the adopted kindred, the children of God; it is an abiding dwelling-place of God; it is to be under the especial care and protection of the Almighty; it is a glory bestowed by the Father upon the Son in view of his obedient suffering.

Before passing on to the remaining clauses of this passage, it may be well to remark that this view is the only one that harmonizes Scripture, making the promises, predictions, and doctrines consistent with each other. For it alone corresponds with the New Jerusalem state as described by the prophets and the apostles; with the new heavens and new earth which are the present heavens and earth purified and renewed; with the establishment of Christ's kingdom at his appearing; with the reign of the saints on the earth; with the covenant promises made to Abraham, Isaac, Jacob, and confirmed to David; and with a plan of redemption that restores to man all that he had forfeited. It makes the promises of God consistent, referring them to one period, one place, one glory; for the Bible, in portraying the future happy state of the saints as kings and priests, does not mean several states in various localities. We are not driven to the miserable shifts of our opponents, in order to sustain our position, such as, for instance, separating the millennial predictions, referring one verse or a part of a verse to be fulfilled in the third heaven; another verse, or part of it, to a fulfilment here on the earth, when they most certainly describe one period, and one scene.

II. "*Many mansions.*" What are they? Commentators tell us that the word translated "mansions," may denote either the act of dwelling, or the place where one dwells, or a position occupied therein. In verse 23, the same word is rendered "abode." It is of little consequence which idea is intended, for they all imply that in this "house," or kingdom, the saints will dwell, occupying stations of honor and glory. "Many," gives us the assurance of a sufficiency for all, and also, perhaps, denoting, in view of their number, a variety, differing in degree or glory.

III. "*I go to prepare a place for you.*" 1. "*I go.*" By this, Christ referred to his death, and final ascent to heaven. Without this, such a kingdom could never be prepared. By his death, He makes the necessary provision to meet all that man incurred by the fall. By his death and resurrection, He not only obtains power over death to rescue those who shall participate in his reign, but he becomes such a David's Son, immortal, as can meet the terms and fulfil the covenant. By his ascension He obtains the power of intercession, guiding, controlling, and gathering the saints. This *going* was necessary, for, by his death, resurrection, ascension, intercession and exaltation, he can now perfect us, and fulfil the covenanted promises.

2. "*To prepare a place for you.*" This includes the preparation of the New Jerusalem, which, called new in contrast with the old Jerusalem, is to be the portion of the saints. Jesus is its builder, its divine architect. Within its gates and walls, and along its golden streets are the mansions of the blessed. No one doubts, I suppose, but that the New Jerusalem state (whatever it may denote) embraces this Father's house, and its mansions. At least, so much is conceded by those who reject our opinions. Let such, however, ponder this: when all things are ready and the time has fully come for the manifestation of the Father's house, we read in Rev. 21 that this same Jerusalem, prepared by Jesus, "*comes down, from*

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God, out of heaven," here upon this earth, and here it remains, for we never read of its removal. The conclusion is so apparent that it needs no mention.

But, in this preparation, we are also reminded that those who inherit this house are to be kings and priests. These, in view of their lives, we are informed, differ in degree or rank, some having more honor and authority than others. Whilst we are all saved by grace, yet our future condition is proportioned in proportion to our works. This is clearly taught. Jesus, in preparing this place for us, determines the position or station that we shall occupy in his coming kingdom. When the period of manifestation comes, it is Jesus who makes "all things new;" that removes the curse under which creation groans; creates the new heavens and new earth; rewards every man according to his works; bestows the beauty, happiness, and glory of our inheritance, fulfilling all the predictions of God's word. He comes, in virtue of his "going," clad with authority to fulfil the covenant. Consequently, all things, under the supervision of our Saviour, are now, at this very time, as they have been since his ascension, tending to the fulfilment of these promises. He is still engaged in preparing the place.

3. "*And if I go and prepare a place for you I will come again.*" When the place is ready, then will Jesus come. Not one day sooner or later. This will not take place until the last saint of the present dispensation, who is to reign in the coming one, is gathered; not until the covenanted land has passed through its stipulated number of Sabbaths; not until the gathering out of the nations of a people for his name, the ordained times of Jewish exile, of Mohammedan power, of Popish sway, is accomplished. The preparation of this place includes a long period of time and a variety of objects. But when the period at last comes for the saints to enter this Father's house, Jesus comes again. Entry into this house is conditional on that coming. This is not only intimated in this passage, but distinctly taught by a variety of texts; so that with the utmost confidence it can be stated, that unless Jesus comes again, we can never enter into this house or enjoy these mansions. Does not the Bible teach us that not only the rich man, but Lazarus, Christ himself and the saints, after death, enter Hades? That in this intermediate state the saints are waiting for the period of manifestation, when the reward, the crown, the inheritance, will be given at the Second Advent of the King? Can a single passage be adduced which teaches that prior to that Advent the saints obtain their inheritance? It is Christ's second coming that brings salvation, the inheriting of the kingdom, the entrance into New Jerusalem, &c., so that, whatever the condition of the saints may be in the intermediate state, we are constantly exhorted to look forward to the Second Advent as the great object of faith, "the blessed hope" of the believer? When the Apostles endeavored to console the friends of departed ones, they do not point, as many now do, to their being in possession of, or even within the Father's house; but invariably refer them either to the Second Advent, or to consequences resulting from that Advent.

4. "*And receive you unto myself.*" This confirms the preceding, since the dead saints arise and the living are translated at the second coming. Hence in 2 Thess. 2: 1, 2, &c., "the coming of the Lord Jesus Christ, and our gathering unto him," are united.

5. "*That where I am, there ye may be also.*" We know where Christ will be after his Second Advent. Many predictions and promises teach that He comes again to the earth to remove the curse, and to reign gloriously in Jerusalem. And there we shall be, with Him, in his glory. Even so, come, Lord Jesus, come quickly!

We wait for Thee with certain hope—
The time will soon be over;
With childlike longing we look up,
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

G. N. H. P.

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THE YEAR 1867.

"The night is far spent, the day is at hand."

Lo, the Morning Star appeareth!
Herald of the Church's day;
Drooping Christian hearts it cheereth:
Brethren, let us watch and pray!

'Twas the Master's parting token
Ere He closed the roll of Fate;
True, each word that He hath spoken:
Brethren, let us watch and wait!

Should He come and find us sleeping,
While His foes around us lurk,
While for Him we should be reaping?
Brethren, let us watch and work!

Storms may come ere breaks the morning,
Trials sharp our faith to prove;
Darkest night precedes the dawning:
Brethren, let us watch and love.

ADA.

Selections.

WORSE THAN ASLEEP.

THE present condition and doctrine of the Church prove that the Lord's injunction to "watch" is disregarded. Many words are not needed here, nor is it any pleasure to us to refer to the confusion of tongues that prevails in the ecclesiastical world. Oneness of speech on minor points we do not expect, but errors that affect the foundations of faith, the way of salvation, the honor of God, the trustworthiness of Scripture, and the character of the adorable Redeemer, are zealously propagated by men bearing clerical credentials—as far as their fellow-men can give such credentials—and enjoying clerical status and emolument. Time was when skepticism was a foreigner and an alien, a thing outside the Church, which could not, from the very nature of the case, have any sympathy with the professed followers of the Saviour. It was a foe, an enemy, to which the loyal could give no quarter, but against which they set their faces as a flint, exposing its pretences and sophistries, and showing the extreme danger to the best interests of humanity with which its dismal dogmas were fraught. But all this is strangely altered now. We have become so wonderfully polite, so excessively charitable, that our arms are open to receive all comers into a "broad" fellowship, that shall embrace Judas and John with equal readiness. Rationalism has become the critic of the Holy Spirit, dissecting and rejecting His utterances at pleasure—admitting only such of them as square with its judgment, and affirming itself as truly inspired as was Isaiah or Paul. A large portion of the Bible has evaporated in the crucible of these reverend purifiers of the faith, and holy men of God have been charged with palming upon the credulity of the ignorant myths and impositions, which the high intellectualism of the present advanced age must regard with contempt.

Side by side with this sacrilegious arrogance, we witness the humiliating spectacle of men who have sunk down into drivelling copyists of the pagan priesthood. The first class have dethroned God to exalt reason, the second have dethroned reason to exalt idolatry. The first worship self, the second adore a wafer. Rationalism robs religion of all that is superhuman, Ritualism robs it of all that is superpagan. Very sad, very mournful, all this is. The great apostasy of the last days has thus entered by two different doors, in accordance with two of its most prominent aspects,—pride and superstition; the pride which will culminate in atheism, and the superstition which will do homage to the Antichrist, and there—in the surface of the predicted man of sin—both extremes will meet and coalesce! It is an *awful* prospect! But let no one scornfully say that *we* are prophesying, for we are no prophets; we only believe what inspired prophets have foretold.

Nor are these departures from the truth confined to any particular section of the nominal Church, although they are more numerous and conspicuous in one than in others. In taking a broad view of Christendom at the present time—making all grateful allowance for the

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genuine children of GOD scattered through the Churches—we are compelled to echo the Saviour's painfully suggestive question: "When the Son of man cometh, shall he find faith on the earth?" For his coming the majority are not looking. His injunction to watch is disregarded. Faith in the glorious event is scorned as fanaticism, as an evidence of mental weakness, or as foolish sympathy with a baseless tradition of Judaism. For other things men look, but not for the return of Him who graciously said: "I will come again, and receive you unto myself." For money, for influence, for intellect, for eloquence they look and expatiate on the splendid results which must inevitably follow the consecration of these to the Lord. We, too, plead for money, influence, intellect, and eloquence; the Lord has a right to all these, and everything else that gratitude and love can devote to His most blessed service; but when these are substituted for Him, in other words, when it is forgotten that we are to occupy with these in the expectation of His coming, we depart at once from the spirit and the letter of His teaching and that of His apostles on this great subject.

Among the errors which have crept into the Church, in consequence of the "sleep" into which she has fallen in relation to her Saviour's return, are the following:

1. "His second coming was at the destruction of Jerusalem." It was not.

2. "His second coming is at the death of His people individually." It is not.

3. "His second coming is to be understood spiritually." He did not so intend it.

4. "At death the saint is perfected and enters into glory." *Scripture* says at the resurrection, which takes place at the Lord's coming.

5. "Christ is on His *own* throne now." No, not until He comes in His glory and all the holy angels with Him.

6. "The Church and the kingdom of Christ are the same thing." Indeed they are *not!*

7. "It is the mission of the Church to convert the world." If so, it is not revealed. It is her blessed *privilege* to preach the Gospel of the kingdom to all nations for a witness, and her glorious *destiny* in resurrection life to "RULE" them, in association with her Divine Head.

8. "We want nothing but the Holy Spirit to evangelize the whole world." But it is the Holy Spirit Himself that instructs us to pray "Come, LORD JESUS!"

Christian readers, are these things so? Is it the fact that these and many other utterly unscriptural things are proclaimed in ten thousand pulpits on the first day of every week from the beginning to the end of the year? If so, is the prevalent confusion to be wondered at? Error in the pulpit is darkness in the pew and disorder in the Church. Let us lift up the voice of warning and entreaty. Let us urge a re-examination of the inspired Word. For the truth's sake we beseech the reader to help in this work. Let not the standard droop. We are ready to serve the great cause as long as we can wield the pen. Stand by us, and the result may be great, whilst your reward is certain, for it is distinctly understood that in contending earnestly for the faith once delivered to the saints, we are engaged in a work upon which the blessing of our adorable Lord and Master will most surely come. And the day is not distant when it will be found that what was done for His sake, was the only thing worth doing at all.—*The Rainbow.*

THE ADVENT DOCTRINE.

No doctrine is mentioned by our Lord Himself, or by His apostles, more frequently than that of the Second Advent. He spoke but seldom of His death and sufferings, but often of the consequences of His appearing in glory. In His parables, how frequent His allusions to it! The importunate widow—the tares and the wheat—the ten virgins—the talents—the sheep and the goats,—all these parables are more or less connected with that event. Christ was indeed the Nobleman going to a far country to receive a kingdom for Himself, and to return. The discourses of the apostles to both Jews and Gentiles abound with allusions to "that day when God shall judge the world in righteousness by Jesus Christ," whom the heavens must receive until the times of "restitu-

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tion of all things." In the epistles to the different Churches, how important a place does this doctrine occupy! For exhortation, for reproof, for correction, for instruction in righteousness, and for consolation under bereavement, it is prominently held forth. Dare we, then, think lightly of a doctrine concerning which the Holy Spirit has revealed so much, and to which our attention is so repeatedly called? Let it only occupy in our thoughts the same prominency that the holy men "who spake as they were moved by the Holy Ghost," have given to it, and we shall find that, like the early Christians, we shall be "looking for, and hasting unto, the coming of the day of God." We shall be numbered amongst those "who love His appearing," for until then our happiness will be incomplete. Then we shall see Jesus face to face—"see the King in His beauty, see Him as He is," and be made "like unto Him." Having fought the good fight; having finished our course; having kept the faith, *we shall then "receive the crown of righteousness*, which the Lord, the righteous Judge, shall give at that day to all them that love His appearing." Surely, the almost universal indifference to this precious subject betrays much spiritual lukewarmness (Rev. 3: 15, 16) among professing Christians; and the words of our Master would be awfully verified in the Gentile Church at the present time: "When the Son of Man cometh, shall He find faith on the earth?"

At His first coming, the expectation of some great change was universal throughout the known world. Imperial Rome and the Eastern Magi waited for the birth of the Prince of Peace, but how few really waited as Simeon and Anna for the true "consolation of Israel!" When the long-expected Messiah came, the Jewish nation rejected and crucified Him, because He answered not the expectations the Scribes and Pharisees formed respecting the Deliverer that was to arise. And now, when the signs of the times proclaim that some mighty revolution is at hand, we cannot fail to remark a similar unbelief in the Gentile Church, arising from a wilful misinterpretation of the prophetic Scriptures which speak "of His coming and His kingdom." God hath thus included both Jew and Gentile in unbelief. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" The Christian Church, from the days of Origen, has spiritualized the word of God, and thus has made Jehovah's promises to the literal Israel in the latter day of none effect; but while men are dreaming of millennial blessedness to arise through the instrumentality of the various existing religious societies—(yet think not that I disparage their work and labor of love; far from it; I support and advocate from the pulpit and platform, according to the ability given me, the cause of Bible, missionary, and tract societies, believing them to be the Lord's instruments in preaching or making known the Gospel as "a witness to all nations," but the idea of the world's conversion through their instrumentality is a dream)—and while men, I repeat, are pleasing themselves with glowing visions of success, unwarranted by the experience of 1800 years, the whirlwind of divine judgment will burst forth, and they only who possess the oil of divine grace in their hearts will "enter with the heavenly Bridegroom into the marriage feast," and "sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." During these last days of abounding iniquity, let believers hold fast the faith once delivered unto saints, simply depending on Jesus Christ for "wisdom, righteousness, sanctification, and redemption;" knowing from the word of God that perilous times immediately precede "the glorious appearing of the great God our Saviour;" that *deceivers and false teachers will abound*, that Satan will put forth his most wily devices to detain men in his cruel bondage, "having great wrath, because he knoweth he hath but a short time" (Rev. 12: 12). May our heavenly Father deliver us from the snare of the destroyer—from the noisome pestilence of infidelity; and give us an abundant entrance into "that glorious inheritance, reserved in heaven for all those whose names are written in the Lamb's book of life." May a firm belief in the doctrine of the premillennial personal coming of Jesus Christ as a thief (Rev. 16: 15) to *take His Church out of the world before the last tribulation*, and an as-

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sured persuasion from a prayerful study of the Scriptures of the near approach of the great and terrible day of the Lord, make us more earnest, more diligent in preaching to our fellow-men, without reserve, a full, free, and finished salvation through the atoning blood and justifying righteousness of the "one only Mediator between God and man." "For there is none other name under heaven given among men whereby we must be saved." Being ourselves fully persuaded that a fiery deluge of wrath is about to be poured out upon apostate infidel Christendom (2 Thess. 1:7–10; 2 Peter 3:7–12; Rev. 18:8–10; 19:20, 21), may we labor in season and out of season to bring sinners to Jesus Christ, the only Refuge from the wrath to come; and to our exertions let us add daily our prayers unto Almighty God that it may please Him of His gracious goodness shortly to accomplish the number of His elect, and to hasten His kingdom, that we, with all those that are departed in the true faith of His most holy word, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory through Jesus Christ our Lord. "Be patient, beloved brethren, stablish your hearts, for the coming of the Lord draweth nigh."

Remember the words of the last promise, "Surely I come quickly. Amen."

May we reply, in full assurance of hope, "Even so, come, Lord Jesus." Amen.

NAPOLEON FOR WAR.

NOTWITHSTANDING all the *talk* of Napoleon about putting his army on a "peace footing," and his assurance that he will do all in his power to maintain the peace of Europe; it is very evident that his *actions* declare most positively that he is preparing for war as fast as possible, and that too on a grand scale. The following will give a faint idea of what he is doing:

"The Directors of the French Great Eastern Railway have been commanded to keep in readiness trains for the transportation of two armies to Chalons and Metz toward the middle of this month. The army of Chalons is to amount to one hundred thousand, the other to eighty thousand men, ammunition and all necessaries of a campaign being at the same time provided for both those armies. In addition to these troops 15,000 men have recently been dispatched from Lyons to Mulhausen and further north. Again, the reserve of the year 1854, has been actually called out, notwithstanding the cancelling of a previous order to the same effect in the *Moniteur*, of April 30th. By this measure the French army is brought to a total of from 450,000 to 475,000 men, a figure greatly in excess of the peace footing. The money for the purchase of 15,000 horses has been paid over to the War Office. Immense quantities of corn and oats have been bought in Austria, especially at Vienna. The town of Belfort, in Upper Alsace, is being transformed into a fortified camp, and a huge war depot established within its precincts. In the same province the fortress of Neu-Breisach is being armed. Entrance to the citadel of Strasbourg is prohibited on account of the large stores of powder lately deposited there. Fifteen new batteries of about ten guns each have been organized, sailors and recruits levied for the navy, and the fleet at Brest and Cherbourg got ready to land troops on the shores of the North Sea."

But with all this the Emperor still professes peace. At the late distribution of prizes of the great International Exposition, he said:

"Peoples and kings have come here to crown the idea of peace and conciliation. France is proud to be great, prosperous, and free. Yet she is not unnerved by her material joys. The thoughtful can see the national fibres vibrate for the honor of France, but this noble susceptibility should not create fear for the world's repose, as we here repose an anxiety for peace."

The Emperor closed his speech by saying, "This Exposition marks an era of harmony and progress, the triumph of grand moral principles, which, with justice, can also establish thrones and ennoble humanity."

The monitor Dunderberg, a magnificent war vessel built in the United States, and now the property of the French Government, sailed from New York on the 4th of July for Brest, where the French authorities are to take possession of her.

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Editorial.

THE SEVEN SEALS.

THERE are many who assume, that what is treated of under the imagery of the opening of the seven seals in the Apocalypse, is the continuous fortune of the Christian Church and the Roman world, from the time of John's banishment, or soon thereafter, to the consummation of all things. By this class of interpreters, the opening of the seals was the opening of a prophetic roll, containing an outline of the triumphs of the Gospel, in connection with the great world-powers, down to the coming of Christ, and the introduction of the Millennial reign. That there is truth of some sort underlying this view, we may readily admit; but that it is exactly of the kind which the advocates of this theory usually describe, we may just as readily question.

The amazing pomp, solemnity, and universal demonstration with which the opening of these seven seals is approached in the two preceding chapters, forbids the assumption that nothing more is meant than the disclosure to the Church of a dim epitome of its earthly history. God does not employ so much parade, nor do all the angels and principalities of eternity become so profoundly enthusiastic over the letting forth of a few scarcely traceable predictions touching the earthly successes of the Gospel, the reigns of a few Roman emperors, and the mere mundane fortunes of Christians.

The several particulars in the preliminary description also prove that something transcendently higher is intended than has transpired since the vision was seen, or that ever will transpire within the limits of the present dispensation. The elders already have their crowns, the giving of which belongs to the resurrection period. (2 Tim. 4 : 8; 1 Pet. 5 : 4.) The throne comes to its place just at the moment in which John beholds it, betokening a new administration other than that which had previously been. Christ appears as the Lamb, which is not the character of a Revelator; but it is the character of the predicted "Ruler of the land," about to take possession of the inheritance. (Is. 16 : 1.) The question of worthiness and ability presented a condition wholly unheard of in all the multiplied instances of the giving of sacred predictions. The bringing forward of the prayers of the saints and the joyous utterances of the prophets, shows that more is embraced than a laying open of the course of this world's history; for prayer and prophecy have quite another burden. The much weeping of John is rendered ridiculous, if referred to a feeling of disappointment at not being able to finding out a little more prophecy. The universal and adoring gladness of all the angels, and all holy beings, can find no adequate justification in the mere disclosure to men of the occurrences cited by the historical school as the fulfilment of the seals, trumpets, and vials. The entire absence of any reading of what was written, either on the inside or on the outside of the book, or of any reference to anything supposed to be recorded in it, should lead us to question that the breaking of its seals had reference to the rehearsal of its contents. And the character of the manifestations, along with concurrent explanations, as seal after seal was broken, besides the numerous cross lights from other parts of scripture, all combine to prove that something else is signified than the history of the present dispensation.

There is also a link of consecution given in the record itself, which must not be overlooked. We hold it to be out of the question, in all just exegesis, to give an adequate explanation of the vision of the stars and candlesticks, including the seven epistles, without making it span the entire earthly Church-state. The objections that have been urged to the contrary are futile in the extreme, and can be made to weigh as heavily against any scheme of Apocalyptic interpretation as against this. And if the scope of the first vision stretches to the period of the consummation, it is settled that everything relating to this book, and its seals, refers above all, not to things which run par-

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allel with the earthly Church-state, but to "*the things which must take place* AFTER *these things*" (chap. 4:1); that is, to another administration.

But as the coming administration of power is to be the consummation of the present dispensation, and as all its wonderful actings of sovereignty and judgment move in the same line of God's providence with men and nations now, as a matter of course, an imperfect fulfilment through all the ages of the present order is also embraced. The resurrection of Christ and the distribution of the gifts of the Holy Ghost, was the germ of everything that is to be when the final consummation is complete. The preaching of the Gospel, and its struggles with the world-powers in this dispensation, is the embryo of everything to come. It is the justification of believers, and their anointing to eternal regency and priesthood; and it is the judgment of the world and of Satan, with prelibations of the doom that awaits them. Only, the thing is not yet consummated, actualized, and manifested. Nor will it be, in the present order, until Christ's coming with power, to enforce, by a new administration, what is now realized in part, but is still mainly prospective. Accordingly, the breaking of the seal of the sepulchre, the outpouring of spiritual power upon the apostles, the visitations upon antagonizing potencies, and all the victories of the Gospel in the course of the earthly Church-state, are really precursory fulfilments of the opening of these seven seals, and are in some sense included in them.

There is, then, a solid basis on which, within certain limitations, the views of the Preterist, who traces the events under the opening of the seals in the course of history since John's time, and the views of the Futurist, who refers them to the period of the judgment hereafter, may be harmonized, and both accepted, without either one impairing the distinctness or truthfulness of the other. The only prerequisite to the entertainment of both is, that the two should be homogeneous, and that the one fulfilment should be regarded as inchoate, and only a sort of preliminary and imperfect rehearsal or earnest of the other. Solid objections may certainly be urged against the doctrine of a double sense of scripture; at any rate, against a double sense of such sort that one is of a wholly different nature from the other. But it is not to be doubted or denied, that many sacred prophecies have embraced events of the past which nevertheless still travail with blessing, and await a further and completer fulfilment. Many of the Old Testament predictions of the coming of the Christ, if not the most of them, embraced at the same time, and without distinction, what was partially fulfilled in his first coming, but is to be much more largely fulfilled at his second coming. Who can question that Haggai, 2:6, 7, has received some partial illustration in the first Advent? Yet the Holy Ghost, in Heb. 12:26, teaches us still to await its complete fulfilment. The inspired Peter informs us that the promise given in Joel 2:28, has, in part, at least, been accomplished. (Acts, 2:47.) And yet, surely, the Word is big with blessed things for the future. Enoch's prophecy (Jude 14:15) may reasonably be supposed to have had some reference to the flood then impending, whilst its language yet directs us forward to the future coming of the Lord.

Bacon has well observed, that there is a "latitude which is agreeable unto Divine prophecies, being of the nature of the Author, with whom a thousand years are but as one day, and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishments throughout many ages, though the height or fulness of them may refer to some one age." And it is altogether reasonable, and accordant with the nature of the subject, to agree, that something of this sort is to be found in the instance before us, giving us precursively and imperfectly the same things through the course of centuries which are to be finally and perfectly consummated in the new administrations which the period of the great judgment is to bring forth.

Without questioning, therefore, that these foreshowings embrace the general spirit and tenor of the Church's history in this world, or that an imperfect and germinant fulfilment of the opening of these seals may be traced through the events of the past, we are con-

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strained to refer their height and fulness altogether to the future, and assign them their complete fulfilment only in that momentous section of time, which intervenes between the termination of present order, and the full establishment of the everlasting kingdom and reign of Christ and His saints over all the earth. With a very able and eloquent preacher of the early part of this century, we take the opening of these seals as significant of the Lion-Lamb's entry, by successive stages, upon the right and possession of the earth, and His actings of judicial power and sovereignty, whereby He asserts and enforces His claim and title as the victorious kinsman of our fallen race, to the end that all its territory, kingdoms, peoples, and tongues may thenceforward be manifestly and in fact His forever. In other words, it sets before us the Apocalypse of Jesus Christ, in His relation to the world, and His administrations toward the nations, after His elect of the Church have been caught up from their trials and their graves to their heavenly thrones. It is the judicial proceeding of the Almighty GOEL, to rid "the purchased possession" of the dynasties of wickedness, to cast out the rulers of the darkness of this world, to restore the earth to its proper fertility and peace, and to bring in the empire of righteousness and salvation.

The portion of the Apocalypse covered by these seven seals, includes everything between the fifth and twentieth chapters; the seventh seal taking in the seven trumpets, and the seventh trumpet, the seven last plagues, with the battle of the great day of God Almighty.

The period of time more directly covered by these seven seals, is that which lies between the assumption of the resurrected and translated saints of the first class, and the full instatement of the Millennial order, when Satan is bound, the first resurrection completed, and the blessed and holy who have part in it reign with Christ, as His kings and priests.

The first thing to be looked for in the great and marvellous transactions embraced in the consummation of all things, is the mysterious coming of the Lord Jesus to take those that wait and watch for Him, with such of the dead as have fallen asleep in the same attitude. Good people are apt to be thinking of dying, and of being ready for death. But no true Christian has any right to count on dying. There is something that is more certain than death. There are some who will never die. Those who are alive and waiting for Christ when He comes, shall never taste of death. They shall be "*taken*" as Enoch was taken, as Elijah was taken, as Romanists allege that the Virgin Mary was taken, and as some say the Apostle John was taken. The words of Paul upon this point are too plain to be misunderstood. He says: "The Lord himself shall descend from heaven with a shout, . . and we which are alive and remain, shall be caught up . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16, 17.) I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, so to speak, will embrace only the select few, who "watch and pray always" that they "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36.) The idea is, that the great body of the Church even will be "left." And this assumption of the saints to immortality, which may occur any of these passing days or nights, and certainly is to be devoutly awaited as very near, is the first signal act by which the great period of the consummation is to be introduced.

But it will not, of itself, materially change the ordinary course of earthly things. The world will still stand, with all its wicked populations and its apostate churches. Indeed, then only will commence the time when evil shall rush unhindered to its highest bloom of daring and blasphemy. That which hindered, being taken away, "then shall that wicked be revealed . . whose coming is after the working of Satan with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." (2 Thess. 2:7–10.)

What immediately follows the translation of the elect saints, has two aspects; one as it relates to things in heaven, the other as it relates to things on earth. What relates to heaven,

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we have described to us in the sublime vision of the throne, the living ones, and the elders. What relates to earth, is set forth under the opening of the seven seals.

The exact number of years covered by what is described under these seals, is not specifically given, unless, indeed, this should be the mystic seventieth week of Daniel, as generally supposed by the Fathers, and affirmed by many well-deserving modern interpreters. To the latter portion of this period, there *is* a specific duration assigned. A term of "forty and two months"—"a thousand two hundred and threescore days,"—"a time, times, and half a time,"—that is, a period of *three years and a half*,—is several times mentioned; first, in reference to the treading down of the city by the Gentiles; second, in reference to the prophesying of the witnesses; third, in reference to the flight of the woman into the wilderness; and fourth, in reference to the beast's persecuting power. All these appear to be synchronous, and to fall very much, if not entirely, within the same period of time. And as the dominion of the beast ends with the battle of the great day, with which the action of the seals, trumpets, and vials sums up, we have only to date back from that consummation, to find at least three and a half years before the end, through which the opening of these seals is to run.

But it is quite manifest that this is not the entire period embraced. It is only under the seventh seal, and the sixth and seventh trumpets, that these three and a half years come in; showing that there must be a period preceding them of not less than equal length, for the foregoing six seals. And when we take into account how Daniel's seventieth week is divided, and that it is only the latter half of it that takes in those consummated impieties which mark the beast's reign, it is rendered almost certain, that three and a half years more are to be added before the last three and a half; thus making full *seven years* in all, as the space covered by these seals, and their included trumpets and vials.

Some have taken these numbers mystically, and so have made out a much longer period. But we are persuaded that no such elongation of these dates ever has had, or ever will have, an exact, or anything like a complete fulfilment. They are literal, not symbolic. And when we consider how intensely the number seven pervades this entire book, and connects its notes of time with those given in the book of Daniel, there appears to be sufficient reason to conclude, that just seven literal years are spanned by the transactions set forth under the opening of these seals; no less, and hardly any more.

An important feature of doctrine is thus brought out, well worthy of notice as we pass. It is this: that the day of judgment, like the Day of the Lord, is not a day limited to twenty-four hours, as people often erroneously imagine. All the acts described under these seven seals, are acts of judgment. Every scene is a judgment scene. The throne is a judgment throne. The agencies are all messengers of judicial power. Their operations are all connected with judicial awards. The finished work presents Satan and his world-powers vanquished, the saints in resurrection glory on their thrones, and the kingdoms of this world become the kingdoms of our Lord and of His Christ forever. There is another and final judgment scene, at the end of the thousand years; but all the elements of that, and more, are found in what is described under these seals, trumpets, and vials. Indeed, that is only the finishing up of what is here so vigorously begun. The one gives us the morning, and the other the evening of the great day of judgment, viewed as a whole. The judgment is not one simple act, but a series of varied administrations, which do not reach all alike, nor all at the same time. It begins at the house of God, before it at all touches the world, except in a mere symptomatic way. And when it comes upon the present world-powers, it takes in many diverse and successive acts, running through the course of years, and finally concludes a thousand years afterward, by the consignment of Satan and all his seed to "the lake of fire," which is "the second death." (Rev. 20 : 14, 15.)

We accordingly have, in the events set out under the opening of these seals, the character-

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istics and leading facts of a grand transition period. A time of judgment is always a time of transition. It is the closing up of one order of things, and the opening of another. And this is eminently the nature of the transactions here described. They show us how the present world-powers, with their Satanic intermixtures, are to terminate, and the exact particulars by and through which another and better order is to be reached;—one which is finally, by still another putting forth of judicial energy, to be resolved and settled into what shall be disturbed no more.

OLD TESTAMENT LONGINGS.

"THE return of the Redeemer is the very pole-star of the church." This being the case, it is natural, and was to be expected, that the Old Testament seers, who spake so much of the coming glory and kingdom, should be filled with longings for that which the Spirit of Messiah did signify, and in which all is bound up, viz., His return. To what an extent it is so, will appear more plainly from a collation of a few passages.

In the English Old Testament we frequently read of "waiting *on*" the Lord, and sometimes of "waiting *for*" the Lord. The fact is, that those who do the one will naturally be led to do the other. Those who wait on the Lord will be guided into all truth, and be led to wait *for* the Lord; and those who wait *for* the Lord will be led to exercise patience in doing so, and to wait *on* Him. To wait *on* Him is to abide His good pleasure, and His time; to wait *for* Him is to long for His personal return, and to be in readiness for it. And this waiting on the Lord for the grandest event of prophecy carries with it a spirit of patience, resignation, and submission, in the ordinary dealings of God's providence, too.

In the Hebrew the distinction made by our translation between waiting *on* the Lord and *for* the Lord entirely disappears; the word most generally (though not invariably) used, being *kavah;* which signifies *to wait for*, to expect—*expectare, præstolari.* It combines the two ideas of waiting for and expecting. The German word "*harren*" corresponds to it exactly. The fundamental idea of the Hebrew word *kavah* is extension, stretching out. "To stretch out as a line, in a straight direction; hence, *to stretch out the mind* in a straight direction towards an object of hope or expectation. To expect earnestly; to hope that a thing will be effected, and to wait steadily and patiently until it is effected." Now turn to some of the Old Testament passages in which *kavah* occurs (whether in our version given wait *for*, or wait *on*), and see how full those inspired pages are of longings for the Second Advent. Of a truth, the "old wine is better" than the modern.

1. Israel, about to be gathered to his fathers, gives the keynote. In the midst of one of the most ancient prophecies—to a large extent yet unfulfilled—the burden of his longing soul finds expression in the words: "I have *waited for* Thy salvation, O Lord!" Gen. 49:18. The promise in paradise had not yet been fulfilled: nor could it be, until He that came of Jacob's line shall sit on the throne of His father David. For this promised consummation Jacob waited, but did not live to see it, then; the later knowledge of the mysteries of the kingdom of heaven given by Jesus (Matt. 13:11, 17) was sovereignly denied him. But he lived in that element; his dying testimony proves it; the ruling thought was strong in death. "I have waited for Thy salvation, O Lord," including the whole work of redemption, both the ransom and the glory.

2. Hark how the prophet whose lips were touched with hallowed fire, and who was blessed with such a penetrating vision of the mysteries that lay hid in the womb of the future—hark how he takes up the strain: how he speaks of the rapture of the eagles, in the latter day, just before the Lord comes: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that *wait for the Lord* shall change strength; they shall *mount up with wings*, as eagles; they shall run, and not be weary; they shall walk, and not faint." (Is. 40:30, 31.)

3. Again he takes up the strain. To look for the Lord is *not* an idle thing, nor unnoticed

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by God; for, "*Blessed are all they that wait for* Him." (Is. 30 : 18) (*chachah*).

4. What though scoffers now abound? The shame will not remain with the humble; for: "They shall not be ashamed that *wait for* Me." (Is. 49 : 23.)

5. "And, moreover, it shall be said in that day: Lo, this is our God; we have *waited for* Him, and He will save us; this is the Lord; we have *waited for* Him: we will be glad, and rejoice in His salvation." (Is. 25 : 9.)

This shall be when the Lord of Hosts shall make to all people a feast of fat things; a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined. When He shall take away the rebuke of His people from off all the earth.

6. What though the waiting ones are still a little flock? There shall yet be universal loyalty: for, "Verily, the isles shall *wait for* Me, and the ships of Tarshish first." (Is. 60 : 9.)

7. Nor are His waiting people afraid of the coming judgments; for, "In the way of Thy judgments, O Lord, have we *waited for* Thee." (Is. 26 : 8.) It is then that the inhabitants of the world *will* learn righteousness. "The desire of our soul is to Thy name, and to the remembrance of Thee."

8. What though Antichrist, the Spoiler, and Treacherous Dealer, rage! The humble expectants need not be afraid; for they pray, "O Lord, be gracious unto us! We have *waited for* Thee! Be Thou their arm every morning; their salvation also in the time of trouble" (Is. 33 : 2.)

9. Their highest hopes, too, will be more than realized, and their anticipations surpassed; for: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides Thee, what He hath prepared for Him that *waiteth for* Him." (Is. 64 : 4) (*chachah*).

10. And even in the time of the awful demon-confederacy, God will raise up faithful witnesses to the coming of the Lord; for, "I will *wait upon* the Lord that hideth His face from the house of Jacob, and I *will look for Him*." (Is. 8 : 17) (*chachah* and *kavah*).

11. From other prophets comes the echo of the same glorious theme. Thus, Jeremiah points out the true remedy for the desolations of the sword and of famine; for, while his eyes run down with tears night and day, because the virgin daughter of his people is broken with a great breach, he declares: "Therefore will we *wait for* Thee!" (Jer. 14 : 22.)

12. And again: "The Lord is good unto *them that wait for Him*, to the soul that seeketh Him. It is good that a man should both hope and quietly *wait for* the salvation of the Lord." (Lamen. 3 : 25) (*yachal*).

13. To Zechariah, too, was given a promise that the watching poor should understand that the coming judgments were not the result of blind chance, but according to the word of the Lord; for, "So the poor of the flock that *watched for Me* knew that it was the word of the Lord." (Zech. 11 : 11) (*schamar*).

14. By the mouth of Zephaniah, likewise, the Lord has given a commandment, and indicated His plain will: "*Wait ye for Me*, saith the Lord, until the day that I rise up to the prey; for my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3 : 8.)

15. By Hosea He indorsed it: "*Wait for thy God continually*." "Turn thou to thy God; keep mercy and judgment; and *wait for thy God continually*." (Hos. 12 : 6.)

16. In that time of fearful domestic strife, predicted by our Lord, when "a man's enemies shall be the men of his own house," the comfort of the pious lies in the same direction; for, "Therefore, I will look unto the Lord, I will *wait for* the God of my salvation." (Micah 7 : 7) (*yachal*).

17. The Psalmist takes up the theme: "Our soul *waiteth for* the Lord" (*chachah*). "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy. To deliver their soul from death, and to keep them alive in famine. Our soul *waiteth for* the Lord." (Ps. 33 : 18–20.)

18. "I *waited longingly* for the Lord." (Ps.

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40 : 1. "And He hath put a new song in my mouth, even praise unto our God: *many shall see it*, and fear, and shall trust in the Lord."

19. "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes *wait for* the Lord our God, until that He have mercy upon us." (Ps. 123 : 2.)

20. "Let none that *wait for Thee* be ashamed: let them be ashamed which transgress without cause." (Ps. 25 : 3.) "*For Thee do I wait* all the day. Lead me in Thy truth, and teach me." (Ps. 25 : 5.) "*I wait for* Thee. Let integrity and uprightness preserve me." (Ps. 25 : 21.)

21. "My soul, *wait Thou* (in silence) only upon God; for *my expectation* is from *Him*. How long will ye imagine mischief against a man? Ye shall be slain, all of you; as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency; they delight in lies; they bless with their mouth, but they curse inwardly." (Ps. 62 : 5, 3, 4.)

22. "Let not them that *wait for Thee*, O Lord God of Hosts, be ashamed for my sake: because for Thy sake I have borne reproach." (Ps. 69 : 6, 7.)

23. "And now, Lord, *what wait I* for? *my* hope concerns *Thee*. Every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them." (Ps. 39 : 6, 7.)

24. But the 27th Psalm, that sings of *the secret of His tabernacle* (as also the 31st and 32d), brings out, at its close, the truth into strong relief, as a sovereign remedy. "*Wait for* the Lord; be of good courage, and He shall strengthen thine heart; and again, *wait for* the Lord." "I had fainted, unless I had believed to see the goodness of the Lord *in the land of the living*." (Ps. 27 : 14, 13.)

25. And the believing heart gives a joyous response in the 130th, verses 5 and 6: "I *wait for* the Lord; my soul doth wait; and in *His word* do I hope. My soul *waiteth for* the Lord more than they that watch for the morning; I say, more than they that watch for the morning."

26. Nor is the blessed hope fanciful or speculative; for the 37th Psalm assures us in the most positive and repeated manner of the reign of the saints on earth. "Rest in the Lord, and *wait patiently* (*yachal*) *for* Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." (v. 7.) "For evil-doers shall be cut off; but those that *wait for* (*kavah*) the Lord, *they* (emphatically, the separate pronoun is used) shall inherit the earth." (v. 9.) "*Wait for* the Lord, and keep His way, and He shall exalt thee to inherit the earth; when the wicked are cut off, thou shalt see it." (v. 34.) Them that sleep in Jesus will God bring with Him when He comes.

27. And the inspired wise man admonishes us, in case we now suffer, not to avenge ourselves, but to "*wait for the Lord*, and He shall save thee." (Prov. 20 : 22.)

No wonder, then, that the souls of the Old Testament saints, borne in ecstatic vision, on the wings of faith and love, anticipated the prayer of the Bride, "Come, Lord Jesus! come quickly!" Possibly, and quite probably, they may not have comprehended the full import of the words they were moved to utter. Compare 1 Pet. 1 : 11. For, before the Lord could "return," He must have been on earth previously; and this presupposed the mystery of the incarnation. But the Spirit, that searcheth all things, yea, the deep things of God (1 Cor. 2 : 10), guided them into the truth, and moved them to utter the pregnant petition.

28. Thus Moses, in the 90th Psalm, in view of the lamentable condition of fallen humanity, utters the ardent ejaculation (v. 13): "*Return*, O Lord! How long (wilt Thou tarry)? And let it repent Thee concerning Thy servants! O satisfy us *early* with Thy mercy, that we may rejoice, and be glad all our days! Let *Thy work appear* unto Thy servants, and *Thy glory* unto their children! And let the *beauty* of the Lord our God be *upon* us! And *establish* Thou the work of our hands upon us; yea, the work of our hands, *establish* Thou it!" (vs. 14–17.)

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29. So in Psalm 6, the agonized believer betakes himself to the same final refuge. "*Return*, O Lord! Deliver my soul! O save me, for Thy mercies' sake!" (v. 4.)

30. And in the 80th Psalm, in making lamentation for the goodly vine, Israel, wasted by the boar out of the wood, and devoured by the wild beast of the field, the Psalmist again has recourse to the petition: "*Return*, we beseech Thee, O God of Hosts! Look down from heaven, behold, and visit this vine, and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself!" (vs. 14, 15.) Only when the Lord returns will this be possible; since it is plain from Zechariah that Israel remains in unbelief till they *see* the descending Messiah; and without repentance there can be no restoration.

31. Thus, too, the Spirit taught Isaiah to plead: "*Return!* For Thy servants' sake, the tribes of Thine inheritance." (Is. 63:17.)

32. And Micah exultingly exclaims: "*He will return.* He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." (7:19.) No wonder, then, that it should be added: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." (v. 18.)

33. It is when they seek the Lord that He is found of them; for, "Turn ye unto me, saith the Lord of Hosts, and *I will return unto you*, saith the Lord of Hosts." (Zec. 1:3.) This is the keynote with which Zechariah's wondrous song opens.

34. And this is a grand additional motive to repentance; for, "Who knoweth if He (Jehovah Jesus) *will return*, and have compassion, and leave a blessing behind Him"—(in reascending? comp. John 1:51)—"a meat offering and a drink offering unto the Lord your God?" (Joel 2:14.)

35. Once more the Lord speaks, Himself, and utters positive and gracious promises to return, as soon as Israel shall repent. "Return unto me, and *I will return unto you*, saith the Lord of Hosts." (Mal. 3:7.)

36. "It shall come to pass when thou shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and *will return*, and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which the fathers possessed, and thou shalt possess it; and He will do thee good, and *multiply thee above thy fathers*. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. 30:2–6.)

37. Yea, there is even an opportunity given to Israel's evil neighbors. "It shall come to pass that *I will return*, and have compassion on them. And it shall come to pass if they will diligently learn the ways of my people, to swear by my name, 'Jehovah liveth,' as they taught *my* people to swear by Baal, then they shall be built in the midst of my people. But if they will not obey, I will *utterly* pluck up and destroy that nation, saith the Lord." (Jer. 12:15, 16, 17.)

Now, after all this testimony, who would not, in harmony with these longings already in the Old Testament times, and the greatly amplified teachings of the New Testament, cry out: "Come, Lord Jesus! come quickly!"

38. AMEN. "*Oh that Thou wouldst rend the heavens! That Thou wouldst come down!* That the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the waters to boil—to make Thy name known to thine adversaries, that the nations may tremble at Thy presence!" (Is. 64:1, 2.)

We wait for Thee, all-glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.

E. E. R.

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The Prophetic Times.

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Special Contributions.

THE LAST TIMES.

(Translated from Dr. Gess of Reutlingen.)

We set together the picture of the last times in the following points:

1. Forebodings of the last time. (Matth. 24: 7–14; 13: 29–30; 1 Tim. 4: 1; 2 Tim. 3: 1–5; Mark 13: 8; Luke 17: 26–28; 21: 25; 2 Peter 3: 3–4.) In the course of centuries, good and evil grow side by side with each other, until both have reached the highest pitch, and concentrated themselves, whereby the separation would be facilitated. A great confusion, proceeding from the progress of injustice, prevails both in church and state, and likewise in the appearances of outward nature itself. The bonds of peace in the church are become loose; the love of many has waxed cold; false prophets, in part such as were self-deceived, and partly open deceivers, appear and deceive many; believers would not only be hated, but also persecuted. Besides, on all sides, wars and rumors of wars, and insurrections are heard of; people stand against people in warlike attitude, and, as they have been called to execute divine judgments, they fall upon each other with murderous weapons. To make the measure of misery full, there follow, in addition to these, pestilence, famine, and earthquakes; the sea and the billows thereof roar, the powers of the heavens are shaken, men quake for fear, and from the reports of the things which are coming.

2. Conversion of many Jews and Gentiles. (Zech. 12: 10; Matth. 8: 11; 24: 14; Rev. 7: 4–8.) Then, as the evil increases, and embroils the whole condition of the world, so the good had gained new power. The miseries of this period, and the persecutions, cause, indeed, many nominal Christians to fall away; but they tend to purification of the true believers. Whilst many false confessors of Christianity, because of the outward assaults, are made to renounce it, the overwhelming power of the Gospel, by the united labors of Christians, has been announced in the most distant lands, and has shown itself at this time in the most glorious manner. Whilst the weapons of the enemy rage tremendously, at the same time the sword of the Spirit, which is the word of God, is victorious. But it is not to be expected that at this time every individual of that people would be drawn to Christianity; it suffices that the Gospel has been preached unto all for a witness unto them. (Matth. 24: 14.) In the ready reception, or perverse rejection thereof, each individual expresses his own sentence.

3. Appearing of Antichrist. (Mark 13: 6; 21: 22; Matth. 24: 25; John 5: 43.) Already among the forebodings of the last time false prophets would have arisen, but the Antichrist would be far more atrocious and dangerous. These had left the honor of Christ unimpeached, and sinned only in so far as they deceitfully gave themselves out for His servants, and circulated false doctrines in His name. But the Antichrist, proceeding out of the Church, and abandoning it, perhaps giving himself out for Christ, would fight against the whole Christian Church, and even the person of Christ. The many deceivers who have arisen among the Jews since the time of Christ, and given themselves out to bethe true Messiah,—it is reckoned there were fifty of these, among which the most

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renowned and mischievous was Barchochebas,—are only faint presages of the Antichrist of the last time. An earlier appearance was not possible, as the evil would not sooner have reached its highest measure. But then His appearing would eminently serve to a great separation of the godly and the ungodly. Lisco excellently says concerning Him: "The great and pervading division of the last time was to come to a stand, particularly as Antichrist would appear and show the most powerful efficiency. At present it cannot be determined whether he should be a single person or an earthly power; but, according to the intimations concerning this power given in the Holy Scriptures, it would seek to raise itself to universal dominion by craft and violence; through lies and fraud, signs and wonders, it would be efficacious in the highest degree in overthrowing Christianity; it would claim to itself divine authority, selfishness, and the most unbounded love of dominion would characterize him; and he would, at the time of his coming, be a centre of union and attachment to all the ungodly on earth, whether in the Church or without the Church; and whilst he combines in himself all which is opposed to the divine life, light, and love of Christ, so there would come thereby a necessary and visible point of separation, and at which every one would turn this or that way, as he should feel constrained by a divine or opposite power."

4. The kingdom of Antichrist. (2 Thess. 2: 3–4; Rev. 11 : 13, 17, 19.) To his subjects belong all the many who have revolted from Christianity. He, even the man of sin, and child of corruption, raiseth himself above all that is called God, is divine, also he sitteth in the temple of God, giving himself out that he is God. He openeth his mouth in blasphemy against God, to blaspheme His name and tabernacle, and them that dwell in heaven. It would be given him to make war with the saints, and to overcome them. A false prophet is his most intimate partisan, who, by great craft and lying wonders, seduces men to submission under him. At first he appears in some connection with corrupt Christians, though at the same time he hates them (Rev. 17: 3–16); but he soon manifests his resentment against them in full current, and destroys them. They were, at first, useful to his purpose, but when he had reached his elevation he destroys those who had helped to raise him to it. Besides, his kingdom would be visited by many public calamities (16 : 1–21). Notwithstanding he undertakes with great armies an expedition against the Christians who had remained true amid all persecutions, and by these Christians would be purified. (Rev. 16 : 16; 19 : 19.)

5. Signs of the Son of Man. (Matth. 24 : 30; Rev. 14 : 14.) Notwithstanding all the great dangers to which they are exposed, Christians are not terrified; for they have not only observed the general presages of the coming of the Lord, viz., wonderful appearances in the sun, moon, and stars, agitation of the powers of heaven, but they now also see the sign of the Son of Man in the clouds; wherein this which immediately precedes His coming is to consist, we cannot possibly determine before the event, sufficient for us to know it will be really visible to all, and so manifest, that there will be no room for any to doubt the reality of the fact. (Matth. 24 : 27.)

6. The second visible manifestation of Jesus. (Matth. 24 : 30; Acts 1 : 6–7; 3 : 19–21; Heb. 9 : 28; Rev. 19 : 11–21.)

In the moment of greatest danger, when human help is impossible, when the enemy has believed he could blot out Christianity, the Lord appears to the deliverance of his Church. Now sorrow and anguish disappear; the time of refreshing from the presence of the Lord is come. He appears visibly on the clouds of heaven (on a white horse, as the Revelation says), as the Son of Man in His glorified body, and accompanied by His saints. To be sure the design of His ever coming is not the last judgment of the world, but the deliverance and completion of His Church; meanwhile the nature of the matter brings with it preliminary subordinate judgment. For the saints would now be delivered from all the miseries whose oppressive weight they have felt particularly in the last time; separated from the fellowship of the wicked, in fellowship with the purified servants of the Lord, they experience sin no

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longer in its oppressive power. On the other hand, the Antichristian being would be so lamed by the blow that he cannot any longer be in a condition for mischief for the period of a thousand years. Now is seen why the Lord of the Church had permitted it, that he had concentrated himself in the last time. Now also has been made manifest his utter incorrigibleness, and it is time that in place of long-suffering forbearance, righteous judgment should be manifested. At the same time, with the appearance of the Lord are to take place the first resurrection, the transformation of the pious then alive, the renovation of the earth, the commencement of the reign of a thousand years.

7. First resurrection, or the resurrection of the saints. (Matth. 24:31; John 5:29; 6:39; Luke 20:36; 1 Cor. 15:23; Phil. 3:11; 1 Thess. 4:16; Rev. 20:4.) According to these passages, the saints then dead, on the appearance of Christ, are to be organized again with the material bodies. Also this is to take place a thousand years before the awakening of the other dead, the souls of such as had been put to death for the testimony of Jesus and His Word, and who had not taken upon them the mark of the beast or his image; all such are to appear again upon the earth, and to live and reign with Christ for a thousand years. Happy the saints who have a part in the first resurrection, over them death has no power; but they would be priests of God and Christ, and reign with Him a thousand years. How important this doctrine is, the following remarks by Lavater may show: "How inexpressibly animating to the best exercise of our moral powers must this idea be, to be a thousand years and more sooner in the enjoyment of the full fruition of the blessed. So much earlier—a thousand years earlier to have enjoyed personal fellowship with the lovely Saviour, and the noblest of the whole human family; along with Jesus, the prophets and apostles, to superintend the immediate concerns of the Godhead; to be a living witness of the unchangeable truth and faithfulness of God, to the man who, amid all the allurements to unbelief, had believed and obeyed; to be busied in the perfecting of the elect, and therewith to the highest happiness of many thousands forever; with firm, bold step, with elevated breast, to go into the open eternity; with strong look into the dark immensity to behold the expressible beatitudes; to be already raised together with Christ on the great morning of the general judgment, over death and the grave, and to be occupied in the judgment of the world; to shine opposite the families of those rising from the dead, and among the unnumbered millions of the heavenly inhabitants; to assemble the saints to themselves, and to bear forever over them a free fraternal moral dominion; that is, a happiness which no other than an insensible creeping soul can view with unconcern, and can think unworthy of his most zealous strivings."

Equally excellent are the sayings of Herder: "The day of the Lord is come. There now his beloved are with Him, and as these had died, as many of them, on His account, had endured a violent death, and waited for Him so long, and were matured, accordingly the first awakening from the dead takes place with them,—they who give away their life receive it sooner, they are placed beforehand on their measure of elevation and reward. They already labor when others yet sleep; they reign with Christ; they, as His old associates, now bring the disordered earth to order, the abuses of their fatherland, and to which they owed their violent death, into harmony and repose; they would all be brought glorious and efficacious to be dukes and bearers of His salvation, to His eternal work, to the accomplishment of the designs of His kingdom."

8. Transformation of all the godly yet alive (1 Thess. 4:17; 2 Thess. 1:10; 1 Cor. 15:51–52), for all would not be fallen asleep. All the godly, alive at this time, will be changed, according to the similitude of the first resurrection, and made to meet the Lord in the clouds; so they without having been made subject to death, will be made partakers of the state of the raised again.

9. Renewal of the earth. (Matth. 8:11–12; Rom. 8:18–21; Heb. 2:5; 2 Peter 3:13.) On this occasion the earth also would be transformed, though not so completely as at the

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time of the general judgment, yet so that the curse of sin would be made to retire from it. The redeeming office of Christ is always unfolded the more. Already some are ransomed from the misery of sin, and through the resurrection and change from the state of the dead; now also outward nature becomes a sharer in the blessings of redemption. Freed from the servitude of a perishable being, the risen enjoy a paradisiacal habitation. Its restoration and glorification are necessary, insomuch as glorified beings are to walk upon it.

10. The reign of a thousand years. (Matth. 8 : 11; Luke 13 : 25–28; 18 : 29–30; Matth. 19 : 28; Rev. 20 : 4–6.)

Perhaps many readers will feel astonishment at the views we have already set forth respecting the last times, and put the question, if it be possible now to set forth such antiquated notions. What the Bible teaches never can become antiquated, notwithstanding all the doubts which may have been raised, and misconceptions respecting it; it may become as it were covered with dust, but cannot be considered antiquated. The truth only requires to be set forth in its biblical purity, it shines forth in its original clearness, and meets an accordance in every susceptible heart.

It is only necessary that the views of some Christian thinkers of ancient and modern times be set before the reader.

Herder: "The derided misconceived thousand years are the last Sabbath of the earth, when that state will really have taken place, to which the good of all time tends, when the light will shine as at the beginning of time, and the darkness be confined to a little corner. The noble of the human race, united together in a place which God has made for them, in harmony will enjoy their reward, the fruit of all troubles and times. Holy and happy is he who has a part in this issue of all times; under the pressure of all times he is calm, and looks to this happy future. To him will occur the proverb, in order to the happiness of the world its philosophers must be kings, and its kings philosophers. Here Christ and His saints are more than both,—priests of God, deliverers of the earth."

Steudel: "A complete victory will have been gained over the opposing power of darkness. (Rev. 19: 20.) Then will have come to pass the period when the influences of Christianity in forming the relations of life, and which had been hindered by opposing influences, will have gained a complete ascendant, the Devil being bound a thousand years. Then humanity will appear in all that state of true cultivation which Christianity, whilst able to manifest its whole vital power, is able to impart to it. These are the salutary fruits of Christianity upon the earth (Rev. 20 : 3); these are the much-spoken-of thousand years, during which all the witnesses of Christ and truth, who had been already dead, are to enjoy with Christ celestial happiness. A look into the future, through the sure promises, leads us to understand that the earth will yet furnish a habitation to improved humanity, it having attained unto a glorious consummation by a hard conflict."

Olshausen on Matth. 24 : 32, 33, and Luke 21 : 31: "Here we have to conceive of the kingdom of God in that state, where the return of the Lord, the prevalence of the good, will be distinctly manifest. What since the first coming of the Lord in humiliation manifested itself efficacious during the concealed reign of the spiritual life, and was able to manifest itself outwardly only in a state of comparative weakness, whilst the prevalence of sin was distinctly manifest, on the coming of Christ, this element will prevail over nature and the world of humanity. Only here, however, it is undeveloped, and has been comprised under a name which, in the Revelation, is significant of entire separation, the kingdom of the saints on the renewed earth (Rev. 20), and the new heaven and new earth." (Rev. 21.)

J. G. Hess: "The earth would not be changed into a heaven; but as it has been given to be a kingdom of God upon earth, so it would then have attained unto a degree of beauty and dignity, under the guidance of Him to whom all power has been committed, both in heaven and in earth, and to which it could not heretofore have attained. As the earth was the theatre of the Saviour's humiliation, it shall, in like manner, be the theatre of His glorification. A

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state approaches, which, in every respect, will be as perfect as is possible on earth; not a superterrestrial felicity, but freed from those matters which, through the depravity of man, rendered the earth the theatre of so much suffering, the seat of so much injustice. This earthly creation shall be a seat of harmony, of the largest measure of peace and felicity to which humanity can attain. Under the King of kings righteousness flourishes, every virtue will be rewarded, though even their perfect retribution has not taken place;—should causes inimical to happiness manifest themselves, they will be easily set aside. In this happy state, nature even has become young again, has been renovated to enhance the happiness of the dwellers on earth. The monarch of this so flourishing kingdom would, indeed, as in the days of His resurrection, appear again visibly on earth, when some more important end requires he should; and he will ever set a first value upon all which will tend to the ascendency of his and his Father's purposes above the weaknesses of humanity. Now, as before, difference of language and of worship can become united together, in the composition of the Messiah's kingdom. With the most diligent efforts, all things could not be brought to one form; many differences not in essentials, will still remain open to free choice. Unity and variety would give every future composition a still higher zest and value. Should the world ever then furnish men of malignant mind, as they verily deserve, He would rule them with a sceptre of iron, and constrain them to obedience."

Lavater: "As often as Jesus spake with His disciples concerning the kingdom of God, He described it to them, not as is usually believed, as a kingdom wholly spiritual. It should not, indeed, be a worldly kingdom, in the gross sense according to which the depraved Jewish nation expected, not in the sense the Mahometan heaven is represented; it should not appear at the time and in the manner as men then hoped; but yet there was promised to the Jews (by their prophets) a glorious lasting kingdom upon earth, the enjoyment of which the better portion of their nation would be permitted to possess. This prophecy is yet unfulfilled."

J. C. Bengel: "The Gospel shows itself in full power; Jews and Gentiles had prayed to the Lord; the kingdom is the Lord's, and the mystery is finished. This state includes many particulars, a fulness of the Spirit, a rich overflowing of the gracious manifestations and workings of God, a holy harmonious service of His people, fruitful lovely times, a great multiplication of the saints, and long life, freedom from many ills which men had heretofore brought on themselves. Notwithstanding, saints would still walk by faith, not by sight; the conflict with sin in the flesh is not yet taken away; death is not yet (in the part of all) swallowed up in victory. There would yet be many difficulties, though temptations will not be enforced by the influence of Satan. There would be still reigning princes and authorities, but they would associate with their subjects as brothers. There would continue still the state of marriage, agriculture, and other useful employment; but those which human curiosity, pride, and debauchery had introduced, would be no more."

J. F. Meyer: "With the Lord's advent begins the real reign of God upon earth, a kingdom of righteousness, holiness, and peace, consisting of mortals, but with exemption from the Evil One and his enticements, and under a mighty influence of celestial power. It is called the reign of a thousand years. Modern times have again paid attention to this near approach, thus coinciding with the ancient Fathers. It is resounding, as it were, a new call: 'The Lord cometh!' Among believers, this doctrine, far removed from carnal conceptions, should no more be considered an error; unbelievers but dishonor it, after the annunciation in proof of its truth."

Perhaps what has been stated has reconciled many a reader with an idea, which, whilst it does not develop itself in every one as a more precise thought, yet must interest every one, when it has been laid before him. It carries its commendation in itself. Completion is natural and necessary on the ground of Christianity.

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I WILL HOPE AND WAIT.

In the spring of 1847 I embraced the evidence of the near approach of our blessed Lord. Since then the evidence has multiplied, and, by the goodness and loving-kindness of the Almighty God, I am preserved, waiting for his Son from heaven. It is my duty to wait, and, by the help of my Maker; I will wait in joyful anticipation, and not only wait, but watch and pray, that I may be kept to that day.

Holy men in all ages have looked for that day, and have talked and wrote about it. Did not Enoch, the seventh from Adam, declare that the Lord will "come with ten thousand of His saints?" (Jude 14.) Did not the prophets speak, and "search diligently what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow?" Did not the "angels desire to look into these things?" (1 Peter 1:12.) Did not the holy Jesus endure the cross and despise the shame, and now waits at the right hand of the Father "from henceforth expecting till his enemies be made his footstool?" Have not all the holy prophets and apostles looked for the day of the Lord, which would usher in the glorious "restitution of all things?" Have not reformers, holy men of God, presented themselves a living sacrifice in view of the great day of the Lord? Have not the most holy men, for the past three hundred years, looked forward, longing for the appearing of the Lord? Does not Jesus say, "Surely I come quickly: Amen," and the beloved exile, on Patmos, answer, "Even so, come, Lord Jesus?" (Rev. 22:20.) Did not the Church in all ages testify to this important truth, looking for the return of the Saviour?

And, I would ask, who are the men of today who write and preach about the Lord's coming? Are they wicked men, or have their lives been spent in the service of their Saviour, walking in the fear and love of their Creator? Let those who reproach such remember, that God has appointed a day in which He will judge the world. I care naught for the revilings of our enemies, but when my brethren with whom I have taken sweet counsel, and walked to the house of worship, sung and prayed in company, turn against us, it causes weeping in secret places before the Lord.

"For yet a little while and He that shall come will come, and will not tarry." F. C.

SPIRITUALISM—THE CHAIN OF EVIDENCE COMPLETE.

The last development of human wickedness antecedent to the Lord's appearing, will consist in the Human-Demon Alliance, or the Confederacy described in Isaiah 8. It is preceded by the final necromancy described in 1 Timothy 4:1–4; concerning which the Holy Spirit speaketh *expressly*.

In a series of articles on demonism, in previous numbers of the Prophetic Times, it was shown that modern "spiritualism" or "spiritism" is the predicted horror; and that, though still in its incipient stage, it already bears the five marks, foreshown in the inspired writings. Respecting the fifth mark, viz., abstinence from meats, which only dimly appeared, the following observations were made: (see Prophetic Times for April, 1865; vol. 3, page 62.)

"We have no doubt that this characteristic will be found not a whit less marked than the others. It must be remembered, however, that the system is not yet fully developed; and this mark is, as yet, less prominent than the rest. . . We suspect that the chief object is to make the human frame more susceptible to supernatural impressions, by reducing the system through a course of training, and correspondingly exalting the psychological element. . .

"We should be glad if any of our readers could throw a little more light on this part of the subject, derived from their personal knowledge of the practice of spiritual circles."

Since this was written, the annual conventions of the Spiritualists have been continued. The one held at Providence, Rhode Island, last year, in issuing the address to the devotees of the new faith, requested all Spiritualists TO ABSTAIN HABITUALLY FROM ANIMAL FOOD, for the furtherance of the cause. The reason for this prohibition is understood to be the same above mentioned, viz., to facilitate intercourse with the spirits.

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Thus, by this *official indorsement*, the fifth mark comes into as bold relief as the others. Can any attentive observer any longer hesitate to believe that the grand crisis is close upon us? Beloved, let us be obedient to the Master's command. Let us watch! E. E. R.

Selections.

MAN'S THEORY OF PROGRESS.

By Horatius Bonar, D.D.

The special boast of the age is its *progress*. Upon this its self-gratulations are numerous and fervent, as if it not only loved to advance, but to let all men know, as decidedly as possible, how much it thinks itself advancing.

Are these gratulations well-founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations, which go far to raise the question whether, upon the whole, having respect to the *minus* as well as the *plus* of the items, and looking well at the opposite sides of the great balance-sheet, there has been solid and thorough progress—progress which will abide—progress which has placed the nation or the race upon a higher level—spiritually, morally, intellectually, physically?

Let it be allowed that, *in many things*, the age is one of advancement. Thus much is notable and beyond question. It would be unjust and unthankful, as well as untrue, not to allow this. I admit it ungrudgingly, not reluctantly or through constraint. Into much that is true the age has found its way, and in several provinces of knowledge, unreached by its predecessors, it has made good its footing. Circle after circle has widened round it; and its discoveries are certainly neither shadows nor tinsel; they are real and solid. No Christian need fear to make this admission, nor think that by so doing he lowers the credit of the Scriptures as the true fountain-head of God-given truth, or casts dishonor upon Him "in whom are hid all the treasures of wisdom and knowledge."

The *mental philosophy* of the age is, in some respects, of a truer kind than heretofore, though still cloudy and unsatisfying—nay, often stumbling into Skepticism, Pantheism, Atheism. The *science* of the age is prodigiously in advance of former ages. Its *literature* is wider in its range, and purer in its aim. Its *arts* are on a higher and more perfect scale. Its *astronomy* has searched the heavens far more extensively and profoundly. Its *geology* has pierced the earth more deeply and successfully. It—the age, we mean—has brought to light law after law in the system of the universe. It speeds over earth with a rapidity once unknown. It transmits intelligence not only more swiftly than sound, but more swiftly than the light. It is restoring fertility to the soil. It can shut out pain from the body, in circumstances which, but a few years ago, would have racked or torn every nerve. These things, and such as these, the age has discovered and done; and, because of these things, we may admit most freely that there has been, *in some things*, wondrous progress—progress which might be turned to the best account—progress for which praise is due to God.

All that is *true*, in any region of God's world, must, in its measure, be valuable. What is true is of God, and, therefore, not to be cast aside, because discovered by an unsanctified understanding, seeing God has often used His worst enemies as His servants, making them His hewers of wood and drawers of water. The value of a truth is not to be judged of by the character of the discoverer; for why may not God use the finger of Balaam to point to the Star of Jacob? The difficulty lies, not in discerning *what truth* is of value and what is not, but in regulating its *degree* of value, so as to give to each portion or fragment the right place, the true level, the proper space, the due

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order, and to assign the exact amount of thought and study which it demands or will repay.

"All truth is precious, though not all divine,"

said Cowper; but to this we must add, that though all truth is precious, yet all truth is not *equally* precious, nor *equally* worthy of our care; nay, and we must also add, that though all truth is precious, yet much of it must be left unstudied totally. Our life is brief, and we have no time for all things; we must select, for we are hurrying onwards; the King will soon be here, and it concerns us to dwell most on those things which will most help to fit us for His presence and kingdom.

To confound or misregulate the *degrees of value* in truth is at once an error and a mischief. It deranges everything. It is in itself an error, and it leads on to innumerable errors. It is in itself a mischief, and it is the root of endless mischiefs. It is not merely equivalent to the non-discovery of truth; it not merely neutralizes the truth discovered, but it draws out of it all the evil of positive *untruth*, thus making truth the producer of error, good the fountain of evil, light the cause of darkness. So that there may be many steps of advancement, which, by the evil use made of them, or the false level assigned to them, become in the end so many steps of retrogression. Has this been duly weighed by those who boast of progress? Have they calculated the *loss* as well as the *gain*, the *minus* as well as the *plus*, and is it on the ascertained *difference* that they rest their congratulations? If so, let them boast. It is well. If not, then their estimate is so wholly one-sided, that no credit can be given to it even by themselves.

It is a literary age—it is an age of science—it is an age of far-ranging inquiry—it is an age of discovery—it is an age of action; many run to and fro, and knowledge is increased. But still it may not be an age of *progress*. The amount of knowledge gained may be nothing to the amount lost; or that which is gained may be so perverted or ill-regulated as to injure instead of profiting.

In these different parts of the world's progress God is not recognized, or only by a few; or recognized solely out of compliment or custom, and in such a way as to place Him at an immeasurable distance from the works of His hands. What is there that is good, or true, or beautiful, of which God is not the centre? And is not the age in its progress fast severing God from His works, making man, or chance, or abstract laws, the centre of creation, instead of the living, personal Jehovah,—thus shifting the axis of the universe in order to be saved the irksomeness of coming into contact with Him in whom we live, and move, and have our being? What, then, becomes of the advancement and the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issues without terror? For all science is a lie, or at least lodges a lie in its very core, if apart from God and His Christ. All wisdom is foolishness, if independent of Him "in whom are hid all the treasures of wisdom and knowledge." All inquiry must become a mere maze of skepticism, if separated from Him who has said, "Learn of me." All truth and goodness are but empty abstractions, if away from Him who is the true and good. All beauty is but a torn blossom or a broken gem, if sought for out of Him who is its birthplace. All enlightenment is but a dream, if not received from Him who is the light of the world, the light of life. All liberty is but a well-disguised bondage, if not found in the service of Him whose love hath made us free. All rule and law are but the exhibitions of man's selfishness, and ambition, and pride, if dissociated from Him who is the Prince of the kings of the earth. Nay, and all religion is but hollowness and unreality, if severed from the fellowship of Jehovah and His incarnate Son.

We hear much of the knowledge of the age. Well; but has not one of its own poets said, "Knowledge comes, but *wisdom* lingers?" Yes, knowledge comes, but *wisdom* lingers! Knowledge comes, but *goodness* lingers. Knowledge comes, but the world is as far as ever from peace and righteousness. Its wounds are not healed; its tears do not cease to flow. Its crimes are not fewer; its morals are not purer; its diseases are as many and as fatal. Its na-

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tions are not more prosperous; its kingdoms not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn still springs, and the brier spreads; famine scorches its plains, and the pestilence envenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts more vigorously and more simultaneously than ever in these last days.

Nor can any Christian mind fail to look with intensest though most painful interest upon these vain endeavors. We know that they must fail. Man cannot deliver himself, nor regenerate his world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth, and air, and sea. But the task is superhuman, and each new forthputting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us, with its overwrought muscles, its overtasked energies; toiling unrestingly, and yet failing in its mighty aim,—the regeneration of a world.

There is a secret consciousness of the evil of the times, even among those who have not the fear of God before their eyes. They see but the surface, indeed, and yet that surface is not quite so calm and bright as they could desire; nor are the effects of the supposed progress quite so satisfactory as they expected it would be. They have their misgivings, though they cheer themselves with the thought that the mind of man will ere long be able to master all difficulties, and rectify all the still remaining disorders of the world. Accordingly, they set themselves in their own way to help forward the regeneration of the world and the correction of its evils.

Among these there are various classes or subdivisions. There is, for example, the *educational* class. It labors hard to raise the level of society by the mere impartation of intellectual knowledge—"useful knowledge," "scientific knowledge," "entertaining knowledge," "political knowledge;" in short, knowledge of any kind, save that of the Bible, and of the God of the Bible.

There is the *novelistic* class;—a very large one it is, and possessed of far greater influence over the community than is generally credited. It has set itself to elevate the race by exciting what are conceived to be the purer feelings of our nature. Of one school, the standard of perfection is romantic tenderness; of another, worldly honor; of another, bare rectitude of character, without reference to such a Being as God, or such a thing as His law; of another, it is good-nature and Christmas festivity; while others seem to have no real centre of elevation in view, only they hope, by stimulating some of our finer feelings into growth, to choke or weaken our grosser and more hateful.

There is the *poetical* class. They think, by the inculcation of high thoughts and noble images, to lift up the world to its proper level. With one school, it is the worship of nature; with another, it is the love of the beautiful; with another, it is chivalry; with another, it is the re-enthronement of "the gods of Greece;" with another, sentimental musings. These, and such as these, are the devices by which they hope to put evil to flight, and bring back the age of gold!

There is the *satirical* class. Their plan for meliorating the world is ridicule. Folly, vice, misrule, are to be caricatured in order to be eradicated! Ply men with enough of ridicule; just show them how ridiculous they are or can be made; raise the laugh or the sneer against them; exhibit them in all the exaggerated attitudes that the genius of grimace can invent, and all will be well!

There is the *philosophic* class, large and powerful, composed of men who are no triflers certainly, but who are sadly without aim or anchorage. Give them but "earnestness," and on that fulcrum they will heave up a fallen world into its true height of excellence! Give them but earnestness, and then extravagance,

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mysticism, mythism, pantheism, so far from being condemned as ruinous, are welcomed as so many forces operating at different points for the anticipated elevation. Give them earnestness, and they will do without Revelation; or give them "universal intuition," and they, setting it up as the judge of inspiration, will make *man* his own regenerator by making him the fountain-head of truth.

There is the *political* class. They have their many cures for the evils of society, and are quite sure that, by better government, a wider franchise, freer trade, the abolition of ranks, the division of property, the extinction of laws of primogeniture, they will bring all into order and peace; as if these could touch the seat of the disease, or minister to the real wants of a helpless and heart-broken world.

To see the vanity of all these efforts of man to better himself, apart from God, one needs only to look into the extent of the evil to be remedied. It is vast, it is incalculable. We see but its outer circle; its innumerable inner circles of vileness and misery we see not, we cannot see. It is an evil so broad, so deep, so manifold, so malignant, that to attempt to cure it by such appliances seems like silencing the thunder by the tones of the harp, or arresting the havoc of pestilence by scattering roses on the breeze. Whoever would have some idea of the hideous mass of evil under which the earth is groaning, and with which the atmosphere of the age is filled, let him read the third chapter of Second Timothy, or the twenty-fourth of Isaiah, or the descriptions of Israel's state and sin drawn by Jeremiah and Ezekiel. Let him compare these inspired descriptions of Israel's condition with what he sees in the world around him, and he will, we doubt not, go forth to the world a wiser, more thoughtful, more solemn man; not disposed to hate, or to scorn, or to satirize, but to pity, to mourn, and to pray.

Editorial.

THE GLORY OF A CHRISTIAN.

It is a great thing to be a Christian. There is a passage in Paul which sets this forth with superior richness: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. 3:20, 21.)

I. *A Christian is a citizen of the highest state;* for the word here rendered "conversation" does not mean speech or conduct, but country, commonwealth, or that in which one's rights, immunities, or connections as citizens are; as if the Apostle had said, "Our country, home, city, or political relations, are in the heavens."

What heaven is, we cannot tell. *Where* it is, we know not. "*The heavens,*" as referred to here, may perhaps be the whole state and order of things in which God, and Christ, and angels have their home—to those abodes of light, spirituality, and blessedness whither Christ has gone, and which constitute the highest parts of the universe. And to these heavenly realms and orders of things the Christian is here said to be related as a citizen is related to his country. He belongs to the commonwealth of the skies. Though for the present a dweller upon earth, his rights, interests, immunities, and affections are above. He is connected with a celestial empire—the subject and citizen of a supernal realm. That he is not locally in the heavens, matters not; people may be for the time on opposite sides of the world, and still be members of the same community, and citizens of the same state. It is not so much locality as spirit, and community of interest, attachment, principles, and conformity to the same general training, laws, and customs, which determines where a man belongs. And so in this case. The Christian is a citizen of the heavens, because he holds with everything heavenly.

Nor is this a matter of small account. A citizen is one with others of whom a state is constituted; for, not walls, and forts, and spire-crowned cities, and bays, and broad-armed ports, and ships, and battlements, but *men*

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constitute a state. And so a Christian is one who is counted in the heavenly empire. He is part and parcel of the celestial commonwealth. He is one of those exalted beings who constitute the kingdom of the heavens.

A citizen is one entitled to claim to himself, with his fellow-citizens, all the honor, fame, wealth, and glory of his country. Whatever credit comes to a man for his being of a certain state, each citizen of that state can appropriate and enjoy. And so the Christian is invested with all the peculiar dignity and interest of a being belonging to some heavenly realm. Men may see nothing in him to excite their wonder; but celestial intelligences communicate with him as one belonging to the same country with themselves, and acknowledge him as entitled to all the excellence and possessions of the commonwealth in which they rejoice.

A citizen is one entitled to the sympathy and tender consideration of his country. That state or empire does not deserve the name, and forfeits all claim to the proper respect of a state, which fails in tender regard for all who belong to it, whether at home or abroad. And so the Christian is an object of kind remembrance and interest in heavenly worlds. From amid the sublimities of eternal dominion and glory he is thought of, and his welfare consulted. God, and Christ, and angels, and glorified ones in heaven, are interested in him, and are concerned for him as one belonging to their blessed, celestial kingdom.

A citizen is one entitled to the protection of his country, and possesses the right to call upon it for every necessary help and defence. And that government or commonwealth which refuses or fails to render such aid and protection, forfeits its claims to reverence and obedience, and ceases to be what it is appointed to be. But, in the good kingdom of the heavens, there can be no failures of this sort. The Christian, therefore, is under the care and protection of an Almighty administration, and is invested with the right to call upon that administration in all his necessities. The ear of Him who governs in the heavens is open to his cries, and the arm that upholds the worlds is at his service when required. He has the shield of Omnipotence for his everlasting defence; "for as the mountains are round about Jerusalem, so the Lord encampeth round about them that fear Him." There can arise no emergency in which the powers of heaven are not outstretched in his behalf, or in which he may not rest assured of his safety.

In free states, a citizen is one who shares even the royalty of his country, having a voice in all its movements, laws, and administrations. The same is true, to a degree, of the Christian. Every hearer of the Gospel is called not only to salvation, but to be an everlasting king and ruler. Crowns, and thrones, and unfading royalties connect with citizenship in the celestial kingdom. The saints are to sit with Christ on His throne, and they are to reign with Him forever and ever.

II. *A Christian is an heir to the highest hopes.* Not only is his citizenship in the heavens, but "*also*," or in addition to this, he waits for a Saviour from those heavens, even the Lord Jesus Christ. The country with whose laws and citizens he holds, is to him not a mere fancy or imagination, but a reality, on which he leans, and from which he has large expectations. It has a living Saviour in it, whom it has received, as Peter says, till the time of the restitution, which is to bring every pilgrim home, and restore every exile. This the Christian knows and feels, and hence is in continual waiting and anticipation of that day when that Saviour shall appear.

Four things are necessarily implied in this posture of looking and waiting for a Saviour from heaven: The first is, a firm and realizing faith that he is certainly to come; second, a constant expectation of his coming, not as a thing of the remote future, but as a thing to occur in our own lifetime, and which may take place any day; third, diligent and efficient preparation for it, that, come when it may, it may not take us by surprise, but fall in with our most earnest calculations; and fourth, dependence upon that coming for the consummation of all that we now hope for. Nothing less than this can be a looking for the Saviour from the heavens, or a waiting for the coming of the Lord Jesus Christ.

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Nor is the holding of one's self in such a posture of less account, or inferior in dignity to the possession of a celestial citizenship. If anything, the Scriptures lay more stress upon it, and connect with it superior honors. The Apostle Paul gives special thanks to God in behalf of some for that fulness of gifts which pertained to them in their "*waiting for the coming of the Lord Jesus Christ.*" In Hebrews it is written, that Christ was once offered, and that, "*unto them that look for Him* shall He appear the second time without sin unto salvation." And the "crown of righteousness which the Lord the righteous Judge shall give at that day" is specifically limited to "*them that love His appearing.*"

The Saviour Himself also connects with this waiting and watchful attitude an escape from vast earthly tribulation, and an introduction into a state of peculiar nearness to Himself in the world to come. It is these waiting and watching ones who are to constitute the Saviour's Bride, who is to be brought unto the King in raiment of needlework. They compose the Church of the first-born to which belongs the official place and a double portion of the inheritance. They are to be the kings and priests unto God, who are to judge angels, and judge the world, and share in those grand and solemn administrations of Christ by which sin and wickedness are to be forever crushed out of the earth. And the Christian's looking and waiting for the Saviour, the Lord Jesus Christ, to come from heaven, is by that very posture marked and distinguished, not only as a citizen of the heavens, but as a royal personage, anointed of God to wield the sceptre of immortal empire, and a dispenser of administrations from which the great and holy interests of the world to come are to take complexion and shape.

III. And still more than this, *a Christian is to be the subject of a glorious transformation.* His body, which is now in a state of humiliation amounting to vileness, is to be fashioned like unto the Saviour's body in its state of glory. Exactly what this change is to be, we cannot explain or comprehend. Some elements of it have been stated in the Scriptures, but it is difficult to fathom all their significance. We know that it is to be a change from corruption to incorruption, from dishonor to glory, from weakness to power, from natural to spiritual, or to what closely resembles spirit, from mortal to immortality, from earthly to heavenly. We know, too, that the model, according to which this change is to be wrought, is the glorious body of the blessed Saviour—a body which is no longer subject to the common laws of matter—a body that can move through space at will, incapable of weariness, hunger, or death, and invulnerable and eternal as the soul itself.

A glimpse of the Saviour's glory was had in the mount of transfiguration, when "His face did shine as the sun, and His raiment was white as the light;" but who shall describe that glory of form and visage in which He now conducts the administrations of the universe, in which He will come to be admired of all His saints, and in which He shall reign forever and ever? And yet there is not a feature of that glory so high but the Christian is destined to partake of it, and to wear forever the same attributes of excellence. For, though the sons of God know not yet what they shall be, they are sure that, when Christ their Saviour shall appear, they "shall be *like Him*," and shall see Him as He is.

Surely, it is a great thing to be a Christian. Dear reader, are you one?

WAITING FOR CHRIST.

One of the prominent features of the faith and piety of the Christians of apostolic times, was their belief in, and their waiting for, the second coming of Christ. The Thessalonian Church was especially distinguished for the sway and influence which this doctrine had upon their lives. It was one of the great marks by which they were recognized and known as Christians. The reality of their conversion from heathenism to Christianity was proved quite as much by their "waiting for the Son of God from the heavens," as by their "turning from idols to serve the living and true God." In the latter part of the first chapter of the first Epistle to them, Paul says: "In every place your faith to God-ward is spread abroad, so that we need not to speak anything.

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For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, *and to wait for his Son from heaven*, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

The fact that Christ will come again is believed by all Christians, and confessed in all orthodox creeds. It is a doctrine pre-eminently set forth in the Scripture. Jesus said to His disciples, just before his departure from them, "I go to prepare a place for you, and if I go and prepare a place for you, *I will come again* and receive you unto myself, that where I am there ye may be also." At his ascension, two messengers appeared to the apostles after he was taken up in the heavens, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.*" Paul tells us that "to them that look for Him, shall He appear the second time without sin unto salvation." Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." John refers to it when he says: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." And Jude makes the proclamation, "Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed."

In the face of such passages as these, and many others of a similar character might be cited, no one can deny that the Scriptures teach that the Lord Jesus Christ shall return to our earth again. But although there is no question among Christians as to the bare fact here presented, there is great variety of opinion as to the attitude we should occupy in regard to that event, and the influence it should have upon our lives. There are some who, while they believe that Christ will come, look upon His advent as a thing so far off in the future, that it has no practical effect upon them. There are others who deem it sufficient to believe simply that Christ will come without troubling themselves about the time of His advent, or its attendant circumstances. Others again, while reading of it in their Bibles, and confessing it in their creeds, consider all the subjects relating to it as mere worthless speculation.

Over against all these classes we place the Christians of Thessalonica, and the attitude presented by them, with reference to the coming of the Son of man, as the true attitude which all Christians should occupy. They waited for the Son of God from the heavens, and they were known among their brethren in the surrounding world by this feature of their Christian life. Paul also makes mention of it to their praise, and as a cause why he was bound to give thanks for them to Almighty God. If they were wrong, why was this fact singled out as a peculiar mark of their devotion to Christ, and why did not Paul correct the mistake and set them right? We are forced to the conclusion that the Thessalonians in looking for Christ's coming, and in waiting for it, occupied the true posture of a Christian, and in this, as well as in turning to God from idols, they were ensamples to the whole Christian Church.

Nor is this the only place in the Scripture where this waiting for Christ is spoken of. Our Lord himself exhorted His disciples as follows: "Let your loins be girded about and your lights burning, and ye yourselves like unto men *that wait for their Lord*, when He will return from the wedding, that when He cometh and knocketh, they may open unto Him immediately." Isaiah says: "Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." James says: "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." To the Corinthians the apostle writes:

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"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in everything ye are enriched by Him, in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, *waiting for the coming of our Lord Jesus Christ*, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." And in his Second Epistle to the Thessalonians he prays, "The Lord direct your heart into the love of God, and into the *patient waiting for Christ.*"

It appears from these passages that waiting for Christ's coming was a prominent feature of apostolic Christianity. The Thessalonians were right in waiting for His Son from the heavens. How greatly, then, do those persons depart from the faith and simplicity of the Gospel times who ignore this subject as uninteresting, speculative, or a thing only for the future. The Bible warns us again and again against losing sight of the promised advent of our Lord. He who passes it by unheeded loses much precious consolation, and incurs great risk and danger to his soul. A theme which is made the basis of so many Scripture exhortations, and the spring of so much hope to the church and the earth, and which we are specially warned not to neglect, should be a favorite theme for our thoughts, as well as a powerful incentive to our actions. When the Bible presents it so frequently, we cannot slight it without great injury to ourselves.

Let us, then, inquire a little into what is meant by waiting for Christ from the heavens:

1. It implies *an expectancy of his coming.* A man who waits for a thing expects it, and looks for it. He has his thoughts fixed upon it, and regards it as an event that may transpire at any moment. He is assured that it may occur at any time, so as not to be taken unawares when it does occur.

There are some who tell us that Christ's coming is an event yet far off in the future; that we are not to concern ourselves about it; that the great thing for us to do is to labor to convert the world; that all nations must be converted, and universal righteousness prevail, and a golden age be brought in, which will last for a thousand years; and then, somewhere down at the end of that period, Christ will come. This may be a very beautiful theory; the only difficulty in the way of its acceptance is, that it is not true. The Word of God teaches us to look for the advent of the Son of Man as likely to take place at any moment, and so enjoins us to keep ourselves in readiness for it. James writes to the Church general, "Be ye also patient, stablish your hearts; for *the coming of the Lord draweth nigh.*" "Behold the judge standeth at the door." To the Philippians Paul says, "Let your moderation be known unto all men. The Lord is at hand." And to the Hebrews, "*Yet a little while*, and he that shall come will come." Jesus calls that man an evil servant who says in his heart, "My Lord delayeth his coming." And in closing the volume of inspiration, He gives the significant warning, "Surely I come quickly." It may be said that eighteen hundred years have passed away since these utterances were given, and that Christ has not yet come. Very true; but the impression intended to be conveyed is, that Christ may come at any moment, so that each age of the Church would look for Him and wait for Him, and cherish His advent as the grand hope of the Church and the greatest event of all time next to the incarnation and the crucifixion. Such, also, was the impression made upon the minds even of the apostles themselves, as proved by a passage in the last part of the fourth chapter of the First Epistle to the Thessalonians. Paul there says: "This we say unto you by the word of the Lord, that *we which are alive and remain unto the coming of the Lord* shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. *Then we which are alive and remain* shall be caught up together with them in the clouds, to meet the Lord in the air." He here speaks as if it were a probable thing that Christ would come even in his day, for he uses the expression, "*We* which are alive and remain unto the coming of the Lord," mentioning himself among those

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who might be alive on the earth when the Son of Man should come. And in perfect harmony with this are the ever repeated injunctions of our Lord himself: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." "Take heed, watch and pray, for ye know not when the time is." And if we know not the time, and are constantly enjoined to be on the watch, how dare any man postpone the time one hour, much less a thousand years, or indefinitely? The Scriptures everywhere speak of Christ's advent as *imminent*, and that Christians should be continually expecting it, lest it come upon them as a snare.

2. Another thing implied in waiting for the Son of God from the heavens is, *a longing for his appearing.* Christ's advent is not a sad and gloomy subject for the Christian. It is full of dark forebodings to those who heed not his Gospel; but all who are his disciples, indeed, can look forward to it, and contemplate it with the most joyous anticipations. In the Epistle to Titus it is called "That blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." It need inspire the meek disciple with no dread or alarm, but may well be regarded with delight. Nay, it should be waited for with longing, "looking for and hasting" to it.

There are several reasons why Christ's advent should be desired. The world cannot be converted before He comes. It is common to urge Christians to the work of missions by the idea of converting the world. God forbid that one hindering word should be laid in the way of missionary efforts. Would to God that every son and daughter of our race were a child of God. But while declaring it the duty of every Christian to do what in him lies to extend the knowledge of the Gospel, and bring souls to Jesus, the Scriptures nowhere teach that the world will be converted before Christ's coming, but that this is to occur only after that event, and by His own personal administrations hereafter. A favorite text is often quoted on this wise: The Gospel shall be preached in all the world, and then shall the end come. But the words are: "This Gospel of the kingdom shall be preached in all the world *for a witness* unto all nations; and then shall the end come." There is not a word about the conversion of the world. It simply says, "The Gospel *shall be preached for a witness* unto all nations;" and no man can say how much Gospel preaching constitutes a witnessing Gospel. And when the Bible is found declaring that the tares grow alongside of the wheat, and that both continue until the harvest, the harvest being the end of the world: when it gives warning that in the last days perilous times shall come, and specifies a catalogue of crimes as then to be enacted, the very recital of which makes the blood tingle; when it informs us that "evil men and seducers shall wax worse and worse;" when it expressly states that the mystery of iniquity shall work until it culminates in gigantic evil, and in a lawless power which shall be consumed and destroyed only by the Lord himself, by "the Spirit of His mouth, and by the brightness of His coming," it would be about as absurd to preach that Christ has already come, as that the world will be converted before His coming. It is only after His throne is established here that the heathen shall be given to him for His inheritance and the uttermost parts of the earth for His possession. Just in proportion, then, as we long for and desire the conversion and salvation of all the world, we should longingly wait for his advent.

Again, it is only when Christ comes that sorrow and sighing shall be banished from our world, and all tears wiped away. The world is full of woe. There is not a household on earth that is free from the inroads of grief and sadness. The cry of the orphan; the wail of the widow; the sigh of the aged; the groan of the sick and dying, is heard on every side. Wretchedness and misery reign everywhere. Even the earth itself partakes of the common blight. A curse rests upon it, and it groans under its burden waiting to be delivered. Deliverance shall come only when the Son of God shall come. He who spake to the winds and the waves, and they obeyed Him; He who fed the hungry multitudes with bread; He who restored sight to the blind and hearing to the deaf, and raised the sick from their beds, and

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called the dead from their graves; He alone can do away with the woes of the earth and its suffering millions. And this He will do when He returns again. Should not His coming then be waited for with intense desire and longing?

Then also Satan shall be bound, and evil banished from the earth, the enemies of Christ be destroyed, and sin done away, and universal righteousness and peace established. Then the saints receive their crowns, and the pious their rewards. Distress and gloom brood over the earth because of Christ's absence. His presence only shall bring joy and gladness. The earth is waiting; the angels are waiting; the saints that have passed away are waiting; why should not we be waiting for Him, and with heart and soul desire that He should come?

3. Finally, waiting for Christ implies *readiness for Him.* We should be prepared for His coming, and then we will wait for it with longing. To be ready for Christ's advent is to be a genuine Christian. He who is prepared for his Lord's appearing must have repented of his sins, and been washed in the blood of the atoning Lamb. He must have true faith in the Lord Jesus Christ, true love for Him, and a true hope in Him and for Him. He must be found connected with the company of Christ's followers on earth; gathered into His fold; serving Him in the way of His own appointment, and so separated from the world and consecrated to Him. There must be the *work* of faith, and *labor* of love, and *patience* of hope. Upon him is laid the solemn injunction, "Work out your own salvation with fear and trembling." And while every Christian is to trust all things into the hands of his Saviour; he must labor and work as if everything depended upon himself. The labors of love must be exercised in active charities, benevolent bestowments, and personal ministrations, for Christ and His cause and people. There must be that patience which endures suffering, affliction and toil, sustained by a heaven-kindled hope in the divine Redeemer. The lamp of true grace must ever be kept burning, else when He cometh He shall find all darkness within.

Nor is all this of itself sufficient to constitute readiness for the Lord's appearing. There must be a loving and diligent looking for Him. The crown of life which Paul expected, he tells us is for them that *love Christ's appearing.* And in Hebrews we are told "*To them that look for Him,* shall He appear the Second Time without sin unto salvation." Watchfulness, wakefulness, longing as to the second advent are requisites to joy and reward when the Lord comes. Identifying ourselves with Christ, by a true and living faith, working for Him in the way He points out, occupying our stations in life, and performing our duties with diligence and integrity, and *waiting for the Son of God from the heavens*—this is readiness for Him—this is waiting for the Lord from the heavens.

S. L.

THE PEACE OF EUROPE.

ANOTHER STORM THREATENING.

THE news from Europe is certainly of a very alarming character. France is preparing for some event of more than ordinary importance; Prussia is acting as if a war would best suit the purposes of her ruler; Italy is disturbed by revolutionary movements, headed by Garibaldi. The Cretan patriots still hold out against the Turks, and Spanish plots in opposition to the Queen are shaking her authority in all parts of the empire. The Schleswig question has also been revived, and it is reported that Napoleon has despatched a note to King William, of Prussia, urging him to surrender the Danish provinces of North-Schleswig to Denmark. The Prime Minister of Italy, agitated upon the Roman question, has informed the Pope that Victor Emmanuel is ready to garrison the city of Rome with the national troops, to protect it from the threatened attack of the "Party of Action," headed by Garibaldi and Mazzini. A telegram from London states there is much caution shown by capitalists and business men there, the feeling having become general that war between France and Prussia is imminent. A private despatch from Berlin also makes mention of the general opinion that war is certain, and that Prussia is actively urging forward her preparations for such an event.

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The Prophetic Times.

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Special Contributions.

TRANSLATION OF THE SAINTS.

It is needless to assert that a translation of saints is an element of prophecy. It is here and there evident in inspiration, with a conciseness and clearness of statement, that is proof against all sophistry. And such is the nature of the truth itself, that it strikes the unprejudiced mind with a salutary and powerful effect. It involves the dearest interest of redeemed men. To that generation actually living in the crisis of prophetic epochs, it is a truth of thrilling and inexhaustible interest. It is an event ever fresh in intelligent anticipation, and will be looked for until it has arrived.

And is such our position? Are we in this period of predicted wonders? Have we come into the vicinage of the consummation? Is the significant monition, "Behold! I come as a thief!" of *specific* application to us? Have other generations died and dissolved to dust, waiting God's time for the resurrection, while we are living in the moments of a real, a perpetual, and glorious liability to a translation without death? Is the second coming of the incarnate Son thus imminent and thus impending?

The world does not believe it. The Church does not believe it. Only an admonished and expectant minority believe it, and hold to the truth with immovable firmness, and at least a degree of open-eyed vigilance. The great theme is ever present to them amid all the figures of an ever-moving panorama. And well it may be, when Jesus himself is intensely interested in it. And he has given this revelation, an inestimably blessed and precious treasure for those who will have the sagacity and watchfulness to observe and keep it. "The wise man's heart discerneth both time and judgment." Thus does inspiration couple two exalted ideas, mutually and intimately related, *time and judgment.* Who is this day earnestly using a faculty of perception for an end of the noblest (that is to say, a speedy and perfect) fruition? Just here the grand sin of omission is, unbelief, incaution, heedless or self-opinionated *un*-seeing. "Blessed is he that watcheth." The denouement shall be sudden—the intervening Jesus shall come with lightning quickness at God's period, though it were to-day or to-morrow. "Blessed is he that watcheth." Call it fantasy or frenzy, or foolishness;—it is the very wisdom counselled by the Highest.

There are those who very earnestly maintain that Messiah is coming in the present year, 1867. This is a bold assertion; but it *may be* true. Such is the chronological position of the world and the Church, and such are the signs of the times in relation to the prophetic word, that a prayerful and expectant watchfulness is every day obligatory and becoming. We are in that *period* of the Advent, in that region of *crisis,* of transition and revolution, that a sudden elimination of saints, and elation into glory may any time occur, and even yet, this year. Let us be warned and watchful at all events; lest, coming suddenly, the Master find us sleeping, sleeping with respect to that very subject on which wakefulness, and watching with the eyes of the heart and mind are enjoined.

We should do well to remember that Christ

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has notified us of his coming as a thief, at the time of the "drying of the Euphrates," or the downfall of the Turkish Empire. It may be a little before the catastrophe of the overthrow, or the moment of actual extinction. It may be at just such a period as the present, when after various vicissitudes, the government of the Sublime Porte is in a perilous balance between life and death, and may, any moment, by royal diplomacy or dictation, by revolution or invasion, succumb. So far as we can judge, we are in the very time, signified by the Divine Monitor, according to the year-day interpretation of the vials.

Another sign is the evident crisis in Rome, and the Romish Church. On the one hand, Garibaldi, with the probable tacit connivance of the French Emperor, (who will allow the movement to go just so far as will most subserve his interest,) threatens an irruption into the city of the Cæsars and Popes—and on the other, the alarmed and anxious deliberations of ecclesiastics, seeking such a change in the prerogatives of the ruling head, as shall insure untramelled unity and energy of action—the very preparation and preface to that coming exaltation of Antichrist, unto which Napoleon will be fitted and inaugurated by the united voice, perhaps, of acclaiming clergy and laity. So, at least we earnestly believe and honestly maintain. There has been recently a confident expectation of the overthrow of Babylon, "the great city." But the time is not quite yet, for the simple and startling reason that a translation of saints must come first. To this effect see the fourteenth chapter of Revelation. The revelator's eye is riveted on a praising host in Heaven, which is a host "redeemed from the earth and among men," peculiar in their praise, and peculiar in their intimacy with their Redeemer. No others could learn that song. Why thus select and distinguished—this company with harps—unless they were such as had been waiting for Jesus at the decisive moment, watching, longing, and depending on him, not for impossible and unpromised, but prophesied and particularized blessings, the gateway to all which was the advent? Now, after this work, after this translation, comes the triad of quick, successive angel cries. 1. The signal alarm shout, the hour of God's judgment is come. 2. "Babylon is fallen." 3. Let no one worship the beast, on pain of most fearful retribution. Mistaken, therefore, we believe, is that expectation, which awaits Rome's overthrow, or perhaps even the Pope's death and transition into the personal Man of Sin, before a translation. Significant fact! Well may the order of events be intently pondered in this connection. We live in a momentous time. "Lord Jesus, if thou wilt come, even so, come quickly."

In the twelfth chapter, is the vision of the woman clothed with the sun. This has been said to signify the Church, and her new-born infant to denote the number represented in the fourteenth chapter, composing the first translation fruits, or 144,000, constituting a celestial hierarchy, that should rule all nations with a rod of iron, that is, exercise regal and judicial prerogatives with Christ. Perhaps this interpretation is open to criticism and objection. But it is possible that Jesus may come to earth secretly, before his manifestation. One thing appears inadmissible, to wit: that the company of the translated is limited in its election and ablation to any one country or region of the earth.

Very particular attention we think is due to the fifth chapter of Micah, in the opening of which it is perfectly clear that the first advent and the humiliation of our Saviour was intimated, but where also an explicit testimony is given to his subsequent exaltation and princely dignity. "Out of Bethlehem cometh forth He that is to be Ruler in Israel." But Israel, alas, crucified and rejected their King, Him whose "goings forth have been from of old, from everlasting." The annexed penalty of such cruel ingratitude, is tersely stated thus: "Therefore will he give them up." What, unconditionally and eternally? No. But until a designated event, and until then, their wound is incurable, and their nationality dishonored with a protracted dispersion. The index and epoch of deliverance and restoration is a parturition, like that of the woman in Revelation; —"when she which travaileth hath brought forth, then the remnant of his brethren shall

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return unto the children of Israel." "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide, for now shall He be great unto the ends of the earth. And this man shall be the peace when the Assyrian shall come into our land. And they shall waste the land of Assyria with the sword, &c." Hardly of less interest is the conclusion of the chapter, to which reference is solicited with special care.

With regard to this oft-repeated prophecy of the Jewish restoration, and their final glory under the recognized and welcome Dominion of Messiah, we must respectfully insist, that in our humble opinion, there is no greater and more singular error in the whole history of prophetic interpretation, than that which regards such an event as only conditional, and from historically certified grievous defection, therefore, forever impossible.

They are, and have been, and we suppose, will yet be, sorely chastised, but hath God's eternal counsel and fore-ordination from the foundation of the world, this limit and beggarly dependence, that all the prophecy of future rest and renovation to Israel is void and invalid? There is something sublime and more fixed and irrevocable in the scope and effect of prophecy than this. There is such a thing as an Eternal purpose and Revelation, which no conditions or fluctuations will nullify or disappoint. The Jews will indeed, in God's time, be thoroughly, soundly, gratefully and everlastingly gathered back to the land promised to Abraham, but which he never, in any sense of personal property or permanent occupation, "so much as set his foot on."

We do not venture to aver the essential application of the event which is to terminate the present calamities of Israel. If "she which travaileth," is the Church—or a nation from which the hierarchy of saints with Christ at their head, is principally convened by the potent mandate of the First-born from the dead, then the return of the dispersed will soon follow, though not in truth "with the Lord on the head of them," until the short affliction which rolls over that reassembled portion inveigled by their false Messiah, has run its course.

We close by reiterating the solemn and awfully unrealized certainty and nearness of the day of decision. That day, to the contemptuous and careless of prophetic wonders and the august scenery of the changing and closing age, will be ominous, and to millions also fatal. For whether the manifest act of Heaven, in taking invisibly and supernaturally away, a people betrothed to Jesus, be followed by consternation, or be mocked with ridicule, by a Christless Christendom, there will be a fatal confluence of homages, animated and incited by Satan, *to the beast.* The rally of headlong and frenzied multitudes will be around the human idol, the head of ungodly nations, chief of confederate prince-presidents, to whom the false prophet, with fire from heaven, is an operative and iron-handed ally.

May the Lord give readiness by watching unto prayer, through electing love and grace for the hour and act of removal! Though disbelieved, it will be resistless as the lightning's flash; and though hitherto delayed, it will come suddenly and certainly, and it *may be*, sooner than one in a million is actually anticipating.

C. C.

THE ADVENT BEFORE THE END OF THE WORLD.

We will commence with the grand Second Advent sermon, preached by the angels, on the occasion of the glorious ascension of Christ.

When the Apostles stood gazing up sadly after the retreating form of the ascending Saviour, as if all was now lost, because He had left them; two men in white apparel stood by them, which said, "Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go up into heaven." (Acts. 1:9–11.)

Here we see no attempt at consolation, other than the simple announcement, that Jesus would come again. And well they might stop at this. For it brings all deliverance from sorrow, sickness, pain, toil, and trouble; and confers every grace and blessing—yea, even

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more than the mind of man could conceive. "For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2:9.) And the Apostle Peter tells us that these blessings are "to be brought unto us *at the Revelation of Jesus Christ.*" (1 Pet. 1:13.)

No wonder that the angel preacher thought the simple declaration, "this same Jesus shall so come," quite sufficient, both for text and sermon, for it is the great consummation of all good; nothing can equal it, nothing can excel it.

But the question occurs, when? When the times of refreshing shall come from the presence of the Lord; "For He shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His Holy Prophets since the world began." For Simon Peter hath declared, "how God at the first did visit the gentiles to take out of them a poeple for his name." "And after this, I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord and all the gentiles." (Acts 3:19–21; 15:14–17; 1:11.)

In these three passages from Acts, we have a volume of information. First, we have the angel message that He will come again. Then the declaration of the Apostle that He will come when the time comes to restore all things, —for *the times of refreshing shall come from His personal presence.* And the heavens can only retain Him until that time. Then the second declaration of the Apostle, that after He selected a people from among the gentiles, that He would return and build again the Tabernacle of David, &c. But, notice particularly, the object of this building up of the ruins of David,—"that the residue of men and all the gentiles might seek after the Lord." Here is a positive statement that the world will not be wholly converted when Christ comes. If so, who are the residue of men, and all the gentiles who are to *seek the Lord after He returns?* And the truth in connection with it, that Israel is to be restored and converted, in order that this may be accomplished, and that Israel will be one of the great instrumentalities for the conversion of the world, is corroborated by many other passages besides.

Now let us collect these passages together, and read them with the above text, and see what a mass of testimony they form. We copy just so much of them, as bears upon the subject.

"God, at the first coming, did visit the gentiles to take out of them a people for His name. After this I will return and build again the tabernacle of David, that the residue of men might seek after the Lord." Then, "He shall cause them that come of Jacob to take root, and Israel shall blossom, and bud, and fill the face of the world with fruit." "For if the fall of them be the riches of the world, and the diminishing of them, the riches of the gentiles, how much more their fulness." "And if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead." "For I will send those that escape of them unto the nations, and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles." (Acts 15:16, 17; Is. 27:6; Rom. 11:12, 15; Is. 66:19.)

Now is there not a mass of testimony in these scriptures in favor of the instrumentality of Israel in the conversion of the world?

Every one of these passages refers to the events that shall occur after the second coming.

It is in vain to attempt to prove that the return in Acts 15:16, refers to the first coming; for he did not build again the tabernacle of David at His first coming, but destroyed it.

The visit to the gentiles to take out a people, for his name was His first coming, but *after this He returns* to build again the tabernacle of David, which is still future, but near at hand, for David's tabernacle is still in ruins. The passage in Rom. 11:12, 15, also alludes to Israel's mission after the second Advent.

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"For they also, if they abide not in unbelief, shall be graffed in, for God is able to graff them in again." "So all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins. For they are beloved for the Father's sake." "For God hath included them all in unbelief, that He might have mercy upon all." (Rom. 11: 12, 32.)

I have heard the passage quoted, "if they abide not in unbelief," as if the word, if, cast a doubt upon the certainty of their ultimate conversion. But their positive conversion is too often asserted to admit of a doubt. Paul, in these very passages, declares that all Israel shall be saved, and that it is secured to them by the Divine covenant.

The Saviour says, "they shall see Him, when they shall say, Blessed is He who cometh," &c. And this we see, from the 12, 13, 14 chapters of Zechariah, is at His personal appearing, at the period when His feet stand upon the Mount of Olives,—when the Lord my God shall come, and all the saints with Him. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, for they shall look upon me whom they have pierced." And shall say, "What are these wounds in thine hands?" Then He shall answer, "Those with which I was wounded in the house of my friends." "But Zion," said the Lord, "hath forgotten me, and my God hath forsaken me. Can a woman forget her sucking child? Yea, she may forget; but I cannot forget Thee. *Behold!* I have graven Thee upon the palms of my hands." Then, "they shall look upon me whom they pierced, and shall mourn, as one mourneth for his only son." "In that day there shall be a great mourning in Jerusalem, and the same shall mourn, and every family apart, the family of the house of David apart, and their wives apart, &c." (Zech. 12: 10; 13: 6; Is. 49: 16, 15.)

I have arranged these texts, so that it may be seen how they bear upon each other, and left out all but that which alludes to the question in point. It is only by taking Paul's rule, and comparing scripture with scripture, that we can arrive at its true meaning. But most of all, we must lay all prejudice aside, and come to the study of it in a teachable spirit.

Among the hundreds of passages that prove the Advent before the end, these three, the 12, 13, 14 chapters of Zechariah, are about the strongest; for, after He stands upon His feet upon the Mount of Olives, with all his saints, all the scenes that transpire, from Zech. 14: 4 on to the end of the chapter, are of an earthly character. There are earthquakes, battles, and plagues upon man and beast, &c., and other earthly scenes, which cannot be spiritualized or explained away.

It is when the last grand battle of nations is raging, and the Jews are driven to the utmost extremity, that He appears for their deliverance. It is to this battle that allusion is made; when it is said He sends those that have escaped to declare his glory among the nations, and to the isles afar off, that have not heard His fame. Of course the world is not to be converted before He comes, if there are nations and isles that have not yet heard his fame.

He also sends the Jews that are escaped, to bring their own brethren home for an offering for the Lord. They are only partially restored, before this coming, and they are at first restored in an unconverted state. They seem to be principally of the tribe of Judah. "For He shall save the tents (or tribe) of Judah first." (Zech. 12: 7.) These shall be sent out to bring their brethren Israel home. (Is. 66: 20.)

Is. 66, is also a grand millennial chapter, concluding with the New Heavens and New Earth, and the consummated judgment scene. But some passages in Is. 26, 27, prove the Advent before the end, even more strongly than the 66th.

Read those two chapters (Is. 26, 27) as if they were one chapter, as they were originally, and for many centuries after the Advent.

The meaning, in some, has been much obscured by injudicious division. A learned commentator remarks, there is sometimes a division of chapters, when there ought scarcely to have been a comma. And the 26, 27 of Is. is one of the instances.

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In Is. 26: 19–21, we have the first resurrection and translation, also the *Lord coming out of His place*, to punish the inhabitants of the earth for iniquity. In the first verse of Isaiah 27, we have an allusion to the binding of Satan. These passages are identical with Rev. 20: 1–6, and 1 Thess. 4: 14–17, and many other parallel passages. Read Is. 26: 19–21, and Is. 27: 1–6, as if there was no division. You first see the first resurrection and translation, then the Lord coming out of His place, then the punishing or binding of Satan, then the vineyard which he keeps from all harm (which is the Church in the air); *and after these things have occurred*, it is said, "Israel shall blossom and bud, and fill the face of the world with fruit." Is. 27: 6.

All admit that the Lord comes at the resurrection of the dead and judgment, and it is after this that Israel's mission and instrumentality in the conversion of the world commences. Some of the Jews will be converted before the Advent, but only a comparatively small minority.

At the appearing of the great God our Saviour, the grand conversion of Israel will take place. Then it shall be said, "Arise, shine, for thy light is come; the glory of the Lord hath risen upon thee, and the gentiles shall come to thy light, and kings to the brightness of thy rising." "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted, and the forces of the gentiles shall come unto thee." "And the sons of strangers shall build up thy walks, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee." "Be ye glad and rejoice forever in that which I erect; for behold, I create Jerusalem a rejoicing, and her people a joy; and the voice of weeping shall be no more heard in her." "For the Lord God in the midst of thee is mighty." What a message will the Jews have to deliver to the nations? "The Lord God is in the midst of us." And what an invitation: Come, go up to see the Lord of Hosts at Jerusalem. "Then shall ten men out of all languages and nations, even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

"Behold, the days come," saith the Lord, "that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah." "In those days, and *at that* time, I will raise unto David a righteous Branch, and a king shall reign and prosper, and execute justice and judgment in the earth." "In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, *the Lord our Righteousness*." "And *the Lord*, whom ye seek, *shall come suddenly* to His temple. Behold! He shall come." "But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire." "And He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Is. 60: 1–22; 65: 18, 19; Zephaniah 3: 15–20; Zech. 8: 23; Jer. 23: 5–8; 33: 15–26; Malachi 3: 1–4; Zech. 13: 9.) A. P. J.

Selections.

TIME TO AWAKE.

"It is high time to awake out of sleep."

When God speaks it is with meaning, whether in the thundering voice of Mount Sinai, or the whisperings of the Spirit; and it is man's imperative duty to obey. When the great Captain speaks in command, it should be obeyed without poor ignorant mortals questioning his wisdom or justice.

Never, since the flood, when God saw that the wickedness of man was great on the earth, and that every imagination of his heart was only evil continually, have men's hearts been so fully set to do evil as now. Look out on this world, burdened with the curse! See the

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untold abominations committed in open day throughout the land! Murders are so common as to hardly attract attention; and all manner of crimes stalk forth that Satan can devise, and evil men commit. The papers are flooded with so much of it that it is enough to make one's heart bleed at every pore. Then, on the other hand, so little is being done to [illegible] slumbering, fallen world on the road [illegible] that one's heart aches.

[illegible] claims are just. His word is tr[illegible] to awake. Satan, with his [illegible] is awake! He is rallying [illegible]ct. His time is short; and eve[illegible] must count for God, or against h[illegible] are Satan's plans to head off the onw[illegible] march of God's valiant host, and the spread of Bible light and holiness in the world. No doubt Satan thought he had triumphed when he concocted Spiritualism in all its abominations, and attempted to veil the light of salvation by leading the church captive through worldly conformity. And surely, if Satan ever came down with "new power," it was then. By this production the devil is deceiving the world. He employs agents among men and women, out of all classes, to go forth to deceive, if it were possible, the very elect. But, thank God, the Devil will soon have gone the length of his chain in this direction.

But the old serpent is not going to give up the conflict. He is now in for another trial, under different colors. And "it is high time to awake," and arm for this conflict; for Satan not only has his own host, but he has turned an angel of light, and entered the ranks of the so-called saints of God; and he is here doing more in getting church-members and ministers into sins and worldly ways of carrying on the work of God, than by all other means combined. How few of the ministers of Christ dare stand up straight for Bible truths and for Bible holiness. How few give the alarm with a deep feeling for the welfare of a lost world, saying: "Be ye also ready, for in such an hour as ye think not the Son of man cometh." How few dare go out and fight the host of darkness, and give the alarm to "come out from among them and be separate, and touch not the unclean thing," that God may receive them. Who dare com[illegible] wilderness [illegible] his people, and not be [illegible]ams in the desert. [illegible] forming spirit of [illegible] of the Lord shall retur[illegible] effort now, it seems, [illegible] songs and everlast[illegible] the world mixed up. An[illegible] shall obtain [illegible] beyond all account. The min[illegible] sha[illegible] the members have joined hands with the [illegible]d, its fashions, and its abominations, to an alarming extent. The Devil is going to make a determined effort to succeed. The people are all excited to build splendid church edifices, decorated inside and out in a gorgeous and attractive style, to suit the taste of the *refined* and wealthy; to secure their influence, and the applause of the multitude. They will conform to the world in the way of fairs, festivals, lotteries, almost anything to get money. The Church and world join hands, and coalesce so closely that they cannot be told apart. They will preach and pray, crack their jokes, and have their fun. And when we remind them of their duty to God, they tell us this is an age of progression, and that we are behind the time.

God's people are a few self-denying, cross-bearing, *peculiar ones*. It always has been so, and always will be so. How was it in Noah's time? The *masses* were wrong—the *few* were saved. Was it not so when Lot left the city of Sodom? And Jesus declares it will be so in the end of the world; and so it will be. Peter says there will be scoffers in the last day, saying, "Where is the promise of His coming." But their scoffs will make no difference. *He will come*—yes, as a thief in the night. God's word is true. Every iota of it will be fulfilled.

I think no one can dispute God's word, that it is high time to awake—awake to work, to pray, to warn all men to flee from the wrath to come. I think—taking a view of things as they really are—that Christian ministers do not do all they can to save our fellow men. Noah was stirred every day for one hundred and twenty years. Lot was vexed with Sodom's sins from day to day. Paul spent every moment of his time in the work of God; suffered everything from his enemies, and at last, when he had finished his course, died a martyr. Our Saviour wept over Jerusalem and a guilty world, while passing his sorrowful lot on earth;

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and if we are true followers of Him, similar will be our relation, also suffer with Him, we shall *His place*, to punish the [illegible]. May the Lord heath for iniquity. In the fi[illegible] image will soon be ove[illegible] we have an allusion [illegible]n. These pa[illegible]

[illegible] a wretched land is this,
[illegible]0 : 1–6. [illegible]at yields us no supply,
No cheering fruits, no wholesome trees,
Nor streams of living joy.

"A thousand savage beasts of prey
Around the forest roam;
But Judah's Lion guards the way,
And guides the pilgrim home."

WHY WE WAIT FOR CHRIST.

Is it inquired why Christians wait, or ought to be waiting, for the coming again of our Lord from heaven, the following may be taken for the answer.

1. *That they may be with Christ.* John 14 : 2, 3, 18, 28, "I go to prepare a place for *you*. I will come again and receive *you* unto *myself;* that where *I am* there *ye may be* also. I will not leave you comfortless; I will come to you. I go away and come again unto you." Col. 3 : 4, "When Christ, who is our life, shall appear, then shall ye also appear *with him* in glory."

1 Thes. 4 : 16, 17, "For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be *with* the *Lord.*"

2. *That they may be raised from the dead.* 1 Cor. 15 : 22, 23, 51, 52, "For as (all) in Adam die, even so (all) *in Christ* shall be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's at His coming. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead (*in Christ*) shall be raised incorruptible, and we shall be changed."

1 Thes. 4 : 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead *in Christ* shall rise first; then we that are alive" shall be changed.

3. *That they may be saved.* Heb. 9 : 27, 28, "And it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

Rom. 8 : 24, 25, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

4. *That they may be like Him.* Rom. 6 : 5, "For if we have been planted together in the likeness of His death, we shall be also in the *likeness* of His *resurrection.*"

Rom. 8 : 29, "For whom he did foreknow, He did also predestinate to be *conformed* to the *image* of His Son, that He might be the first-born among many brethren" in the resurrection.

1 Cor. 15 : 49, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" at His coming.

Phil. 3 : 20, 21, "For our conversation is in heaven; from whence also we *look* for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned *like* unto His *glorious body.*"

1 John 3 : 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall *appear*, we shall be *like Him;* for we shall see Him as He is."

5. *That they may appear with Him in glory.* Col. 3 : 3, 4, "For ye are dead, and your life is hid with Christ in God. When Christ, who our life shall *appear*, then shall ye also *appear* with Him in glory."

1 Pet. 5 : 4, "And when the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away."

1 Cor. 15 : 42, 43, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in *glory*" when He comes.

6. *That they may receive their crowns.* "Henceforth there is laid up for me a crown of

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righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His *appearing*." 2 Tim. 4 : 8.

1 Pet. 5 : 4, "And when the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away."

7. *That they may receive their reward.* Matt. 16 : 27, "For the Son of man shall *come* in the glory of His Father with His angels; and then He shall reward every man according to his works."

1 Pet. 1 : 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ."

Rev. 22 : 12, "And behold I come quickly; and my reward is with me, to give to every man according as his work shall be."

8. *That they may receive or inherit the kingdom.* Matt. 25, 31, "When the Son of Man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the *throne* of His glory."

Matt. 19 : 28, "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Rev. 3 : 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Matt. 25 : 34, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

9. *That the work of salvation may be completed.* Is. 40 : 10, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold His reward is with Him, and His work before Him."

Is. 35 : 4, "Say to them that are of a fearful heart, Be strong. Behold, your God will come with vengeance, even God with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Acts 3 : 19, 21, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

10. *That they may be ready to stand before Him when He comes.* Luke 12 : 36, "And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when He cometh shall find watching. And if he shall come in the second watch, or the third watch, and find them so, blessed are those servants. Be ye therefore ready also; for in such an hour as ye think not, the Son of man cometh."

Luke 21 : 34, They take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares. They *watch* and *pray always*, that they may be accounted worthy to stand before the Son of man. They take heed to Paul's instruction to Titus 2 : 11, 13, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

Thus I have presented testimony, showing the relation which the coming of the Lord sustains to several points which constitute the Christian's hope. The testimony is plain, direct, and full, and what does it show? Does

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it not show that the coming of the Lord again is *essential* to the consummation of everything for which Christians hope? and, therefore, they wait for God's Son from heaven. If they hope to *be with Christ*, it is when He comes again. If they hope for *immortality*, or for *salvation*, or *to be like Him*, or *to be with Him in glory*, or for their reward, it is when he comes,—at His appearing and kingdom. If they hope for all things spoken by the mouth of the prophets, they patiently wait, and watch, and pray for the coming of God's Son from heaven.

HENCE WE CONCLUDE—

1. That the Christian's hope will not be consummated at death.

2. That the reward of Christians will be brought unto them at the *appearing* of Jesus Christ.

3. That one of the great and important elements of practical piety is, to keep one's self in an attitude of constant expectation of the Lord's return at any moment.

4. That every man that hath this hope in him, will purify himself even as Christ is pure.

"CREATION GROANETH."

ROMANS 8:22.

THE air is full of strange
And solemn whispers of a fearful wrong,
Whose dire disorders, like a fever-flame,
Consume and blight the bloom on Nature's cheek.
Unspoken grief and dark forebodings crowd
The vaulted sky, like winged, embodied sighs.

A universal wail,
Full of a breaking woe, goes up to God
From every creature. In the winds is heard,
By ears attuned to sympathies divine,
A wailing cry, caught from the stricken world
That calls for her deliverance.
That same sad, mournful wail, rose up to heaven
When sinning Adam fell.

The marching years,
Deep freighted with immortal deeds, and dark
With murky battle-smoke, and stained with blood,
Have borne upon their bosoms wide and far
The seeds of youthful nations.

These have sprung,
Like exhalations of a summer's night,
And grown from pilgrim bands to empires.

Those in turn
Have flashed like meteor-gleams across the wild,
Till then untrodden, wastes of other lands,
And tortured earth for bread.

Yet all,
All change and motion and stupendous toil
Could heal no wound, could soothe no bitter pang,
Nor hush one note of mourning Nature's woe.
Well-nigh six thousand years the patient earth
Has borne her blasting curse around the sun,
Through veiling darkness, through the changing light,
Through strange mutations, and the eventful scenes
Of restless, fleeting ages,
Convulsed and shattered by the hidden wrath
Of subterranean fires; upheaved and torn
By vengeful floods, and scourged by rainless winds,
Robbed of her beauty by devouring heat,
By vigorous cold, by scathing lightning's fire,
And swift, remorseless tempests, she has felt
The bitter fulness of consuming wrath,
And borne the dark, primeval curse upon
Her bleeding bosom to the very gates
Of her millennial Sabbath.

Yet still she groans,
And still she yearns for her immortal King
To roll the ebbless tides of glory in.
Ah! Earth is weary of her mouldering dead,
Her daily new-made graves and living wrongs;
Her breast is panting with a mortal throe,
To shake the slumbering millions from her graves,
And leap along her orbit with the garb
Of ancient glory on.

The years roll on,
And darker still the cloud of vengeance grows
Upon the brow of Him who died to save,
And brighter grows the bow of promise, too,
That spans the darkness of the stricken world.

The hour of joy is hastening on apace,
Deliverance, promised long, is on the wing;
The "times of restitution" seem to steal,
Like morning's ruddy glow, across the hills:
The startled curse must flee, as flees the night
Before the blazing day; the groan must cease,
The voice of wailing and the cry of woe
Must die in solemn silence, and a song,
Full of a gushing rapture, shall uproll,
And Earth shall celebrate her Jubilee.
Look up! lift up the weary, drooping head!
Watch yet a little longer for the tread
Of royal feet on hoary Olivet.
The day must break, the light must come!
Hope on!

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Editorial.

THE REGENERATION, MATT. 19: 28.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We print these words as they stand in Bagster's Miniature Quarto Bible, one of the very best and most accurate editions of the English Scriptures which a student of the sacred word can select for his constant use. We quote the passage to direct attention to its import, as a text so clear in its terms and implications, as to be in itself an impregnable bulwark of all the leading aspects of the Millenarian faith. The perversions and twistings which it has been made to suffer, and all the endeavors of men to destroy its testimony in our favor, still leave it unharmed and invincible as a master proof-text for an expected renovation of the earth, by the personal intervention of Christ in regal power and glory, to establish upon it His own throne, and the thrones of his Apostles and saints, in a new, triumphant and better dispensation.

Dr. Burnett says: "In our English translation, we separate the regeneration from Christ's sitting upon his throne, but without any warrant from the original. And seeing our Saviour speaks here of bodily goods, and seems to distinguish them from everlasting life, which is to be the final reward of his followers, this regeneration seems to belong to His second coming, when the world shall be renewed or regenerated, and the righteous shall possess the earth."

The London Quarterly Journal of Prophecy says: "No critic or commentator in our day will be found asserting that in Matt. 19:28, Regeneration means the *new birth*. All agree, or almost all, that it certainly means the renewal of all things, the renovation, restoration, restitution of all things to the state elsewhere spoken of as the New Earth."

The Syriac, as literally rendered by Dr. Murdock, reads: "Verily I say to you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory *in the new world*, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel." The Persic, Italian, French and Spanish, have the same reading. Dr. Wordsworth, in his Greek Testament, gives, "Εν τῇ παλιγγενεσιᾳ, *in the new birth* of the saints at the Resurrection, in the new Jerusalem. See 2 Pet. 3:13; Rev. 3:12, 21, 2, 5;" and adds: "This παλιγγενεσια, or *Regeneration*, is commenced in, and typified by the Regeneration or new birth in the Church visible on earth." "To *judge* is equivalent to *reigning*; see Rev. 20:4."—*in loc.*

Alford, in his Greek Testament, has this observation upon the passage: "We may admire the simple truthfulness of this answer of our Lord. He does not hide from them their reward; but tells them prophetically, that *in the new world*, the accomplishment of that Regeneration which he came to bring in (see Acts 3:21; Rev. 21:5; Matt. 26:29), when he should sit on his throne of glory, then they also should sit on twelve thrones, judging (see 1 Cor. 6:2, 3) the twelve tribes of Israel."

Under the word παλιγγενεσια, Dr. Robinson, in his Greek Lexicon, gives this as its meaning: "2. *Renovation, restoration, restitution*, from decay or ruin to a former state, equivalent to ἀποκαταστασις. In New Testament, spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendor."

Dr. George Campbell, in his Notes on the Gospels, says: "The word παλιγγενεσια is, in this place, better translated, '*renovation*.' We are accustomed to apply the term *regeneration* solely to the conversion of individuals; whereas its relation here is to the general state of things. As they were wont to denominate *the creation* γενεσις, a remarkable restoration or *renovation* of the face of things, was very suitably termed παλιγγενεσια. The return of the Israelites to

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their own land, after the Babylonish captivity, is so named by Josephus, the Jewish historian. . . . The principal completion will be at the general resurrection, when there will be, in the most important sense, a *renovation* or *regeneration* of heaven and earth, when all things shall become new."—*In loc.*

Dr. J. P. Lange, translates the word παλιγγενεσια as the equivalent of *Renovation*, which he describes as "the complete Christian regeneration, being the restoration of this world of ours, or the appearance of the new *aeon*, the great επιφάνεια, in contradistinction to the commencement of the regeneration [moral renewal in Christ] which forms the basis of the complete restoration. In point of fact, it coincides with the αποκαταστασις, Acts 3:21. . . But while the latter term refers more particularly to the restoration of the original state of things, according to the promise of God, or to the full renewal and recovery of our diseased, disordered, and decaying world, the expression παλιγγενεσια goes beyond this, and points to the further development and advance of the life of man from its original state of terrestrial perfectness to a higher state of spiritual [or glorified] existence. The Lord here primarily referred to the final completion of the kingdom of heaven." De Wette and Meyer (after Buxtorf's Lexicon, Berthold's Christologie) apply it [this word] to the renovation of the world, which had been ruined and destroyed by the fall, or the restoration of the whole universe to its original state or perfection before the fall." See his *Com., in loc.*

Dr. Rudolf Stier, in his "*Words of Jesus*," remarks upon the passage: "The *Regeneration*, as appears from the explanatory clause which is added respecting the glory of the Son of man, *is the renewal of the world*, of the earth, hence the Persic translation has it directly—'*in the new world*'—a restoration of the primitive state of things on the whole, as well as the regeneration of man, from which the expression, by extension and comparison, is derived. Not merely the final ὑοθεσία of the children of God (Rom. 8:23; Luke 20:26) ·surrection of the dead, but the glori- ·ll creatures connected with it, in order to the glory which corresponds to the freedom of the children of God. This δοξα, or *glory* of the new world, is itself the δοξα or *glory* of the Son of man, in which, however, His special throne will in some way be set up."

Koinel has a long note on the passage, intended to show that the verse expresses the happy state of the kingdom of Messiah, when Israel shall be restored and the whole earth brought to a new condition.

Wesley has it, "You who have followed me, in the renovation, when the Son of man shall sit," &c. And then in a note he explains the term renovation to mean, "the final renovation of all things."

Dr. Adam Clarke says, "The punctuation which I have observed here [the same we give at the head of this article], is that which is followed by the most eminent critics: the *Regeneration* is thus referred to the *time when Jesus shall sit on the throne of His glory*, and not to the time of following Him, which is utterly improper. The Regeneration some refer to the time in which the new heavens and the new earth shall be created, and the soul and body united. Clement, in his epistle to the Corinthians, calls the restoration of the world after the deluge by the same name. . . Others are of opinion that the Regeneration means the conversion of men by the preaching of the Gospel,—that sitting on twelve thrones signifies the state of eminent dignity to which the apostles should be raised,—and that judging the twelve tribes of Israel, means no more than exercising authority in the church, dispensing laws to the people of God. But I confess I do not see the propriety of this application of the terms, as the following verse seems to fix the meaning mentioned above"—*Com., in loc.*

Dr. Doddridge in his gloss on this passage, understands the Regeneration to be "the great renovation of all things, when all the children of God shall, as it were, be born anew from their graves; when created nature shall put on its fairest forms to receive them, and the Son of man, presiding over that august assembly, shall 'sit on the throne of His glory.'" He adds: "It seems plain to me, that our Lord refers in the following words to the time of final

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retribution, which he elsewhere mentions as that in which He should sit on the throne of his glory." Matt. 25 : 31, 32.

Dr. Scott says that the word *Regeneration* in this place, "may, and probably should be joined to the subsequent clause; and then it refers to the time when the apostles would receive their full recompense; even when the Son of man shall sit on the throne of His glory (25 : 31). Then He will make all things new."

Bishop Hall applies it to "the day of the great restoration of all things, when the elect shall enter on a new life of unspeakable glory, even in that great and dreadful day, when the Son of man shall sit upon His throne of majesty, to judge the quick and the dead."

Albert Barnes says, "It refers to that great revolution; that restoration of order in the universe; that universal new birth when the dead shall rise, and all human things shall be changed, and a new order of things shall start up out of the ruins of the old: when the Son of man shall come to judgment."

From this clear text then, we are not only warranted, but also *required*, by Christ himself, to conclude, with Dr. Bengel, that "there will be a new creation, over which the second Adam will preside, when the whole microcosm of human nature, by means of the resurrection, and also the macrocosm of the universe, will be born again (genesim iteram habebit)." *Gnomon, in loc.*

It is well known that the Pythagoreans employed this word to express the transmigration of souls. Their reappearance in new bodies they called παλιγγενεσια. Among the Stoics, the word set forth the periodic renovation of the earth, when, by the buds and blossoms of springtime, it woke up from its winter sleep, and revived from its winter nakedness and death. Cicero called his restoration to his dignities and honors, after his return from exile, "*hanc* παλιγγενεσια nostram." And Olympiodorus styles memory a revival or παλιγγενεσια of knowledge. Only give to this word then that depth and richness which the Scriptures give to all words similarly transferred and transfigured with spiritual and Christian ideas, and there can be no question that it sets before us the prospect of a new birth for the whole creation, which is specifically connected as to time with the coming of the Son of man in His glory, and His sublime administrations in raising the dead, and establishing His own transforming rule over all the earth.

Dr. Olshausen has justly observed, that "the Regeneration denotes the coming forth of the kingdom from its concealed and purely spiritual, into an external form, or the spiritualizing of the outer world from within. The selection of the expression to denote this has its origin in a noble parallel between the whole and the individual. The moral process in the new birth of the individual, is transferred to the whole body, which, worn out by sin, requires and looks forward to restoration, not less than does the individual. This restoration naturally has its beginning in the domain of conscious spirits, but as in the progressive advancement of the individual, it goes forward from the spirit to the final glorifying of the body (compare Rom. 8 : 11), so also the perfecting power of the Spirit gradually pervades the outward visible world taken as a whole." *Com., in loc.*

Or take the language of still another able writer and theologian, "The first seat of the παλιγγενεσια is the soul of man; but, beginning there, and establishing its centre there, it extends in ever widening circles. And, first, to his body, the day of resurrection will be the day of παλιγγενεσια for it; so that those fathers had a certain, though only a partial right, when they interpreted the word at Matt. 19 : 28, as though it had been only equivalent to ανασταση, and, as a consequence, continually used it as a synonym for resurrection. Doubtless the word there includes or presupposes the resurrection, but it also embraces much more. Beyond the day of resurrection, or it may be contemporaneous with it, a day will come, when all nature shall put off its soiled workday garments, and clothe itself in its holiday attire, the day of the restitution of all things; of the new heaven and the new earth; the day of which Paul speaks, as one in expectation of which all creation is groaning and travailing until now. Man is the present subject of the

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παλιγγενεσια, and of the wondrous transformation which it implies; but in that day it will have included within its limits the whole world, of which man is the central figure." *Trench's Synonyms of N. T.*, p. 97.

Who, then, will charge us with fancy, extravagance, and fanaticism for teaching and maintaining that there yet is hope for the suffering earth and its suffering creatures; for holding that it is to survive the coming of the Lord and the judgment fires; for directing the hopes of believers to a glorious reign of its Redeemer and his saints over it in literal, renovating, and unspeakable majesty and blessedness, and for proclaiming to all men that the scene of the proper fruition of the rewards of the just is not after death, or this side the judgment, or in some unknown, ethereal, and inconceivable heavens, but only when the Son of Man shall come in His glory, and on this very planet where the battle was fought, and which has been consecrated forever as also the theatre of the completed victory. God be thanked that we have not been left to be drifted about by "cunningly devised fables," but that our Lord has given us, with His own lips, a solid foundation for our so-called Millenarian, but simple Christian hopes and faith! In His name we challenge the proof that we misinterpret this text, when we thus take it as the promise of a personal and glorious coming of the Master yet future, and of a new and blessed order of things on this earth, under the visible and perpetual rulership of Christ and His saints, after His judgments shall have gone forth against the guilty.

There is also this remarkable feature in this text, that the Saviour, without any special occasion, and of His own free accord, should have unfolded such particulars to His disciples, and thus obviously have favored and furthered their earthly prejudices concerning the Messiah. The whole representation was contrary to His purpose, and against His entire plan, upon the supposition that their expectations of a kingdom and reign on earth were without foundation in truth. This is the more surprising, as the circumstances of the case did not make such a declaration at all necessary. Any kind of laudatory acknowledgment of the faithful endeavors and sacrifices of the disciples, would have met their inquiry and satisfied their hearts. Why, then, these specifications in the exact line of their Messianic hopes, if those hopes were groundless, or if His intention had been to substitute for them something different? The theory of accommodation to Jewish prepossessions will not help here, for the nature of the case called for nothing of the sort, and to suppose it, is absurd. The Saviour went quite beyond what was required in making the statement, and having freely volunteered it, we must conclude that it was the literal truth which He meant to set before them and us. So then we receive His words, and demand that it be shown wherein we mistake, if we are in error.

THE LATE DR. MARSH.

Rev. Wm. Marsh, D.D., was for sixty-four years a worthy and distinguished clergyman of the Church of England. He died in his ninetieth year, A. D. 1864. He was a learned, devout, and most evangelical man, who received his first deep religious awakening amid the excitement of the ball-room, by the sudden death of a young friend, who dropped into eternity by his side without a moment's warning. A diligent student of the Bible, he was also a great lover of the prophetic Scriptures, and an earnest believer in Millenarian views. He preached and wrote ably on the subject, and taught many the way of truth on these delightful themes. His volume, entitled "Plain Thoughts on Prophecy," from its simplicity and comprehensiveness, has proved very useful to the cause.

In the recently issued account of his life, his daughter writes concerning him, that "the prospect of the comparatively near approach of the Second Advent of our Lord was, indeed, his most joyful theme. For years it had been the subject which called forth his highest eloquence, and his most exulting praise; but now a tenderer tone was added. The hymns which touched upon the glorious prospect became his chief favorites, and his countenance lighted up with more than usual radiance as he clearly and succinctly explained to inquirers his scrip-

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tural grounds for believing that the day of glory nears. Although not thinking it right to fix on any dates with definite certainty, he looked forward to the closing years of the present decade, as a time which would probably usher in the beginning of the end."

From the year 1829, he gathered together annually, at his own house, many of the clergy and laity from different parts of the country, who were most deeply interested in the subject; and many have borne testimony to the wholesome practical tendency of his manner of handling these topics. He ever sought for himself and for others, that the blessed truth might lead to more separateness from the world, more entire consecration to God, and deeper and more exalted holiness.

We give a few extracts from his letters and utterances, which we commend to the attention of our readers.

I. How he viewed the Advents.—To Mr. Gordon, under date of September 11th, 1849, he says: "Let me speak to you of the Second Advent, which is the Christian's great hope, as the First Advent is the foundation of his faith; for then Christ will assume His office of King; and not till then will the great enemy of souls, the accuser of the brethren, be bound, error be banished, sin be subdued, and creation cease to groan; because, at His coming He will establish the kingdom of truth and righteousness, and peace. What Christian is there who, believing this, when he hears the Saviour's voice saying, Surely, I come quickly, will not reply, Amen, even so, come, Lord Jesus! The First Advent is the source of all our hopes of eternal life; but when we have been admitted freely into the kingdom of glory through the Saviour's obedience unto death, we shall find, at the Second Advent, that there is nothing that we have either done or suffered for Him that will not be graciously remembered, and even rewarded by Him. The Second Advent is the great and constant subject of the Christian Scriptures. The apostolic writings employ it to awaken salutary fears, to excite joyful hopes, and to quicken believers in the discharge of every duty. Nor should we forget that with this subject Revelation closes: Behold, I come quickly; and St. John, personating all believers, answers: Amen, even so, come, Lord Jesus."

II. The Course of the World till the Lord Comes.—Dr. Marsh held and taught that there would and could be no Millennium till the Lord comes. "You will allow me," he says, "to add these few thoughts, that till that glorious period, in the righteous judgment of God, Satanic influence will obtain over our world." "The complete victory of truth I do not expect until the Second Advent of our blessed Lord. I have *no* hope of a general or universal spread of Christian knowledge till He comes." "When he has taken out of the gentiles a people for his name, and called a remnant of the Jews according to the election of grace, then he will return and convert the Jewish nation, put down all rule and all authority and power opposed to His gospel, and cause the knowledge of Himself to cover the earth. So I read in every passage of Holy Writ, and long for the day; for then Satan will be bound, and creation will cease to groan." "Not till then will the enemy be bound and error be banished, and Jew and Gentile form one flock, under one shepherd."

"As to the coming of our Lord, I simplify it thus. There is no intervening period of a Millennium between Daniel's Son of man coming in glory, and the destruction of the fourth empire. Nor in our Lord's prophecy of the fall of the civil and ecclesiastical sun, moon, and stars, and His own return. Nor in the Apostle Paul's revelation of the Man of sin (2 Thess. 2: 1–8), and the Lord's return to destroy him. *Ergo*, the millennial period succeeds, not precedes, the Lord's return. The prophecies of the Old Testament proceed on this plan." "I never knew an anti-millenarian give a satisfactory answer to 2 Thess. 2: 8. If the Man of sin must be destroyed before that period, the Lord must come before that period; for it is of His personal, not spiritual coming, that the Apostle is speaking. Spiritual, indeed, that will be also, for there will be little spirituality till then. Judah will vex Ephraim, and Ephraim envy Judah."

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III. The Signs of the Times.—On this topic his daughter remarks: "During the summer, my father's mind had been much occupied with thoughts concerning the Lord's return, which he was led to think, from many signs of the times, might not be very long delayed. He loved, more than ever, to dwell upon this hope when conversing with his own family, and with the friends who visited him. Whilst 'of that *day and hour* knoweth no man,' he would quote; yet, alluding to passing events, and comparing them with the signs foretold by our Lord of his coming, he would add, in a triumphant tone: 'When these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.'"

He himself says: "You ask me to answer the question, how to reconcile the series of signs of our Lord's coming, with its supposed suddenness? How can people be taken by surprise when his approach is announced? 1. It will be sudden when it arrives, notwithstanding preceding signs, and the majority will not regard the signs of the times as bearing upon that event. 2. The signs of the times were clear at the First Advent; yet, who were ready to welcome it but Zacharias, and Elizabeth, and Mary, and Joseph, and Simeon, and Anna, and a few more?"

"The signs of the times call for, 1. A close adherence to the word of God. 2. The exercise of faith, hope, and love. 3. Watchfulness and prayer. 4. A diligent use of all available means of grace for ourselves, and a zealous endeavor to propagate revealed truth among others, both at home and abroad."

IV. Practical Importance of the Subject.—As years increased, Dr. Marsh's "anxiety deepened, that the subject should be kept prominently before the minds of the people of God, as a powerful motive for increased activity in His service, and for greater attainments in personal holiness." "How many," says he, "are the devices of the enemy to keep us from our God and Saviour, or to impede our progress and peace! I am forced perpetually to cry out, Come quickly, come quickly! So you see I am a determined Millenarian. I have no hope for the Church at large, but in the return of its lawful King. But for this very reason I would be diligent in the preparatory work, and earnestly pray for the increasing success of all missionary work, both among Jews and Gentiles, at home and abroad."

V. The Revelation.—On this portion of the Holy Scriptures, he was largely a futurist, though hesitating to refer all of it to the future. Concerning the two witnesses, he says: "I do not think the two witnesses are slain. No past event seems to fulfil such a silencing of the truth. I do think the description of Pharaoh and Sennacherib may be regarded as typical of the destruction of the future Antichristian power . . Still, if the Church of Rome be not described in Revelation, she has imitated, with the utmost accuracy, the character there delineated."

The views of a man of so much character, of such devoted piety, correct practical judgment, and maturity of years, ought to be of some worth.

REMARKABLE GATHERINGS.

DO THEY SIGNIFY ANYTHING?

One of the most wonderful marks of the year thus far, and which has been not a little startling to those who have thoughtfully looked at it, is the occurrence of great conventions at great prophetic centres, secular and religious. The facts are striking, and unlike anything which has occurred before in the Christian era. The gathering at Rome of 500 bishops, 20,000 priests, and more than 100,000 foreigners, from all parts of the world, to unite with the Pope in efforts to recover and strengthen his waning power, was a most remarkable thing. But more striking than all was the flow of royal visitors to Paris, and the Emperor of the French. Fifty-eight royal personages grouped themselves around his imperial highness. Among these were precisely *ten kings*,—King of the Belgians; King of Bavaria; King of Greece; King of Prussia; King of Wurtemberg; King of Portugal; King of Sweden; the Sultan of Turkey; the Emperor of Russia; and the Emperor of Austria. Are these things without meaning?

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The Prophetic Times.

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Special Contributions.

WHAT IS THE DIFFICULTY?

An Appeal to all Churches that desire to see a General Revival of Religion, and the Conversion of Men in great numbers, to Engage during the coming Winter in special and earnest Efforts for this purpose.

THIS is the title of a pamphlet issued in the city of Boston, subscribed by sixty Evangelical clergymen, more than half of whom are Doctors of Divinity,—and headed by one whose praise is in all the churches,—the Rev. Albert Barnes.

Its object is to press upon the churches the importance of frequent services, and very earnest and special efforts for reviving the Christian life among God's people, and for converting sinners. It contains some statistics, so remarkable and so alarming, when we consider the authority that promulges them, that we deem it necessary to draw special attention to them. We quote from the pamphlet as follows:

"History makes it abundantly evident that, so long as the churches adhered to the system of means appointed by Christ and the Apostles, the series of revivals begun on Pentecost never ceased; and converts multiplied greatly from day to day; and when in the fourth century, the churches began gradually to neglect in part, those means, revivals and conversions began to decline.

"It is also abundantly evident that the conversion of the world was advancing far more rapidly during the first three centuries, and was prospectively much nearer its final completion fifteen hundred years ago, than it is to-day.

"Statistics show that the orthodox churches in the United States have not made an average net gain of one and one-half members a year for the last eight years; and probably not for the last twenty-five years. Aside from the results of special revival efforts made by a few churches, the body of orthodox churches have not made a net gain of one member each for the last eight years; and probably not for the last thirty years. So far as can be ascertained from their statistical reports, the churches of the other evangelical denominations have not averaged a greater number of *additions by profession* during this period.

"Again, an examination of these statistical reports will show, that the great mass of churches that rely on the ordinary means alone, *barely held their own*, from year to year."

"Dr. E. Porter, in his Letters on Revivals (page 2), says: 'With no greater degree of sanctifying influence than has been enjoyed for the last half century (ending 1832), which has been a comparatively favored period, the *Church could scarcely hold her own.* How much less then in ordinary times! These statistics further show that many churches, in cities especially, lose more by death from year year, than they add by profession; and are sustained chiefly by additions by letter. They are among those churches which make no special effort for the conversion of men. Sixty-one churches in the nine principal cities of New England, in 1864, lost by death more than they gained upon profession. The body of Orthodox churches of Connecticut, lost in five years ending 1864, four hundred and eighty by death more than they gained by profession.'"

With these discouraging statements let us

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contrast those of the Romanists, who declare that their numbers have risen from one per cent. of the population of the United States in 1784, to fourteen per cent. in 1860, and that their ratio of increase for thirty years prior to the latter date, has been nearly five times as rapid as all other denominations together.*

It is manifest that something is wrong with our Protestant churches, and there can be no doubt that the authors of the "Appeal" are right in assigning the departure from primitive usages as an important cause of our lamentable condition. They refer to the first three centuries as affording the true example of an aggressive missionary church, and with good reason, for there has been nothing like it since.

But there must have been some cause why the early Christians, whose faith and works were so vigorous for three hundred years, relaxed their discipline, diminished their ardor, and reduced the number of their services in the fourth century. Can we find from ecclesiastical history any change of doctrine at that time, which had a tendency to induce lukewarmness?

It is an undoubted fact that for the first three centuries, the general belief of orthodox Christians was, that the coming of the Lord was continually to be looked for, and that this coming, *an actual personal coming*, was the hope of the Church. They received the teachings of Christ and His apostles on this point as actual verities. And how could they do otherwise? They found the coming of Christ insisted upon as the reason for purity, for patience, for moderation, for spiritual-mindedness, for watchfulness, for holiness. They found it urged as the great argument in favor of missionary work. The time is short—the Lord is at hand—the night is far spent—the Judge is at the door—the Bridegroom cometh—and they believed these declarations were true.

It was not until the beginning of the fourth century, when Constantine placed Christianity on the throne of the world, that the Church became corrupted by power, and lost her first love. Then this hope of the Church, *this blessed hope*, as St. Paul terms it, faded, and with it faded Church discipline, and Church earnestness, and vital piety. Then for the first time the Church generally began to say: "Where is the promise

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* A late number of the *New York Herald* contains an editorial article headed "A New Religion wanted for the Nations." We clip from it the following remarkable passage, and ask that it may be compared with these quotations from the "Appeal."

"What is this that is come unto the son of Kish? Is Saul also among the prophets?"

"Are we to come to the conclusion that, as all the old systems disappeared before Christianity, Christianity itself must disappear before something higher and nobler? Has Christianity done its best? Must it give place to a new and grander development of the religious principle in man? Is the time to come when our posterity, living under a more perfect system, shall look into the Christian mythology and marvel at our faith and folly as we now marvel at the faith and folly of our ancestors? Strauss, Renan, Colenso, and their disciples in the Old World, and the followers of such men as Theodore Parker and Ralph Waldo Emerson in the New—for what else is it they are laboring? There is much in the present aspect of things fitted to create alarm. *Never, at least since the Reformation, was the Christian system more vigorously and persistently attacked. Never were missionary records so dull; never was there more of form—never less of spirit. Religion is fashionable—this in our large cities especially is one of the main sources of the Church's strength. True religious life there is none.* The Churches which are most progressive have eliminated from their standards almost all that is distinctive and valuable in the Christian system. To be a Christian, and to enjoy Christian privileges, it is no longer necessary to believe in the divine mission of Christ. Inspiration is so explained away that it has ceased to have a meaning. Among the different sections of the Christian Church, bond of union we find not, but jealousy and petty rivalry are everywhere. The Church of England, one of the largest of the Protestant denominations, is being torn in pieces by internal dissensions; and the Pope has but recently been attempting to galvanize the Catholic Church into a little temporary vitality by grand spectacular demonstrations and wholesale canonizations. Verily, drifting somewhere—whither it is difficult to say. Thus much we shall venture to say,—If man is to remain a religious animal, one of two things must follow: either Christianity must awake to newness of life, or take her place with the mythologies of a dead and buried past. We must have more Christian life, or a new religion."

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of His coming?" and, "My Lord delayeth His coming."

Ought we not, as thoughtful Christians, seriously to inquire whether this doctrine held by the Church in its early and ardent days; and again cherished as its hope by the great reformers: Wickliff, Tyndale, Luther, Melancthon, Zwingle, Calvin, and Knox; and again brought foward so prominently of late years by the shining lights of the Free Church of Scotland, and by so many godly men in England and America, may not only be true, but absolutely essential to the vitality of the Church.

All our readers know something of the history of George Muller, that faithful servant of God, who built the great orphan houses at Ashley Down, near Bristol, which in 1863 contained 1060 orphans (twice as many as our richly endowed and world-famous Girard College can accommodate), at a cost of a million and a quarter of dollars, every penny of which was received from God in answer to prayer, without personal application having been made to any living man for assistance.

Dr. Wayland has given an excellent account of Muller's labors, in his volume called "Life of Trust," composed mainly from reports or narratives, published by Mr. Muller, from time to time; but Dr. Wayland has, in a great measure, suppressed or ignored the fact that the apostolic faith and labors of this faithful servant of God, according to his own testimony, was mainly upheld and cheered by the blessed hope of the literal coming and kingdom of the Lord.

When we consider the lukewarmness of the Church, the numerous and dangerous phases of modern infidelity, and the corruption of our rulers, state and national, which is worse than any one can imagine who has not been brought in contact with them, is there not cause to remember St. Paul's warning to Timothy? 2d Tim. 3:1–5:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure, more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away."

Bishop Colenso derides the Pentateuch; Pusey rejoices in the mummeries of the dark ages; Bushnell denies that Christ's sacrifice was expiatory; the author of "Ecce Homo," who, from the popularity of his book, seems to have struck the chord which vibrates in unison with the popular mind, speaks of Jesus as "a young man of promise, in Nazareth," who had in the wilderness "a vision of universal monarchy," and having there "matured his scheme" began, on His return to society, "to carry it out."

And all these men teach and write as clergymen from the body of leading, influential, orthodox Protestant churches, and are followed and praised by great numbers of admirers.

Do we not know that all, or nearly all the Unitarian churches in New England and in Great Britain, once held the same confession of faith which the Presbyterian and Congregational churches now hold, and lapsed into the heresy of denying the divinity of Christ, by explaining away a doctrine repugnant to their unsanctified reason. We most firmly believe that they learned how to deny their Lord's divinity, through studying the ingenious artifices by which better men explained away the Lord's coming.

The theologian who shrank in horror from the blow which Unitarians struck at the bosom of the Church, might, like the wounded eagle, have—

"Viewed his own feather on the fatal dart,
Which winged the shaft that quivered in his heart!
Keen were his pangs, but keener still to feel,
He nursed the pinion which impelled the steel;
While the same plumage which had warmed his nest,
Drank the last life-drop of his bleeding breast."

"Let him that thinketh he standeth, take heed lest he fall." Let us cling closely to the actual word of God, and reject all systems of

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interpretation which explain away its direct and positive teachings.

It is very dangerous to wrest the declarations of the Bible so as to make them conform to our fancies or to anybody's fancies. "Let God be true, and every man a liar."

Let us watch and pray, and hold ourselves in readiness to meet our Master, for in such an hour as ye think not, the Son of Man cometh. Can any one read the Thessalonian Epistles without being struck with the fact, that in every chapter of them both, St. Paul preaches this coming now so rarely mentioned in our churches. Can it be possible that this doctrine, which the Apostle thus enforces and reiterates, is worthless and fanatical? Or that this coming of Christ which he holds up to us, does not mean Christ's coming at all, but something so entirely different that the early Church never even suspected what it did mean? May we not say, as the Apostle does, in regard to this very matter: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

E. M.

PREACHING ON THE ADVENT.

Extract of a letter from a gentleman in Philadelphia to his friend in Illinois.

You ask if certain of our Philadelphia clergymen continue to preach of the near approach of the second coming of Christ, and if their preaching meets with general acceptance among their hearers. I answer, They do so preach, from time to time, with solemn earnestness; but I fear they have reason to exclaim with the prophet of old, "Who hath believed our report?" At what period in the world's history has the truth of God found favor in the eyes of sinful men?

That the preaching of the immediate coming of the Son of man should be generally unheeded is indeed no more than we should expect; for our blessed Lord himself expressly tells us that "as it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage," up to the last moment, rejecting the warnings of that great preacher of righteousness, until he entered into the ark and the flood came and destroyed them all. "Even thus we are told, shall it be in the day when the Son of man is revealed." Heaven and earth shall pass away, but His words shall not pass away until all that he has spoken is fulfilled.

Indeed the words of our blessed Lord on this subject seem to be *at this day in the process of fulfilment.* At no time have the minds of men been more engrossed with their temporal interests; and His return to the earth, at a period either near or remote, is but seldom thought of or considered by the generality of those who call themselves Christians. The belief that Christ shall come to be our Judge, is one in which (I think) all Christian denominations agree. But this belief of his coming to judge the quick and the dead at the last day differs from that of his coming to reign personally upon the earth, with his saints, for a thousand years. Few, if any, calling themselves Christians, will deny the one, while many, without hesitation, reject the other. And yet when we call to mind the many plain passages of Scripture which distinctly assert the fact that our Lord shall so come, we can hardly conceive it to be possible that men acquainted with these Scriptures should disbelieve and set it aside. To you who from a child have known the Holy Scriptures these passages must be sufficiently familiar. Their language cannot be perverted or misunderstood. The belief of the return of the Son of man to dwell upon the earth is as old as the days of Christ himself, who first taught it; and it is taught by all his Apostles. Peter tells us that the Christians of his day believed in the renovation of the present earth and the surrounding elements (their *destruction*, as it is translated); but at the same time looked for a new heaven and a new earth wherein righteousness should be established; and our Lord informs us that these changes shall take place at the time of his second coming. The language of the apostle does not permit us to suppose that this new earth shall be destitute of inhabitants; on the contrary it plainly im-

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plies that it shall be peopled with righteous men;—or, at least, that righteousness shall prevail. This is called in other parts of Scripture the day of the regeneration; and the time of the restitution of all things. We are told also, that when Christ shall come to renew the earth, he shall bring his saints with him.

And is it not an unspeakably joyful, heart-cheering persuasion, founded as it is on the immutable truth of Scripture, that the restoration of all things shall be accomplished by Him who brought all things into existence, and that He shall come again upon the earth to reign in righteousness! That this earth, rent and torn by blasting storms and internal convulsions;—lying for so many centuries under a curse for the sin of man, and overspread with thorns and thistles; shall have that curse removed, and be renovated and purified and made fit for the feet of its Great Creator to rest upon! And that man, the poor wandering outcast, shall, after the lapse of so many thousands of years of suffering and sorrow, be brought home and reinstated in the Eden of his innocent infancy, where pain and sorrow shall afflict him no more forever!

"O glorious hope! O blest abode!"

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"But he that hath this hope in him purifieth himself" And this is the point upon which I should wish the preachers of this doctrine most particularly to dwell. "Seeing that we look for such things," says the Apostle, "what manner of persons ought we to be?" We must be made meet for the inheritance of the saints in light, or we can have no part or lot in that inheritance. We must be prepared for the appearance of our Lord, that we may not be ashamed before him at his coming; and it behooves us to be ready *now*, as we know not the day nor the hour wherein the Son of Man cometh. The Apostle tells us in what that meetness and preparation consists,—namely, in purity of heart, and "all manner of holy conversation and godliness." It is a fearful mistake to suppose, as some seem to do, that we shall be purified and made meet for heaven by the agonies of death. Death has no part in the redemption or purification of the soul of man. "We wait," says a late writer, "for the redemption of our body; but we must not wait for the resurrection to liberate us from 'fleshly lusts:' these 'war against the soul;' and unless they are resolutely resisted and subdued, the soul may be in peril of final destruction." Neither saint, nor angel, nor our own good works, nor death (which is *the enemy of man*,—*the penalty of sin*,—and the high sheriff and executioner of the devil), can in any way benefit the soul of man. Redemption and purification can be found *only* in the atoning blood of Christ, and the sanctifying influences of the Holy Spirit.

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But we are tempted to procrastinate; and many, to escape the force of the appeal for instant preparation, will say, "O yes; we should be ready at *all times*, whether the coming of the Son of Man be immediate or remote;"—meaning that we have time enough to make preparation, and that we can get ready at any time. May we not ask, in reply, Is not the idea of *some time* necessarily included in that of *all times?* and are we not told that *now* is the *accepted* time? It is greatly to be feared that those who neglect to make preparation *now*,—at once,—immediately,—will not be found ready at *all times*, or at *any time*.

But being prepared,—looking for and anxiously desiring the coming of the day of God,—we cannot be taken unawares, whether the master cometh at even, or at midnight, or at cock-crowing, or in the morning; and the prayer of our hearts will be "Come, Lord Jesus, come quickly!" O. P. Q.

WAR PROSPECTS.

THE omens of a European war are continually increasing. The prospect is that it will be terrible when it begins. Preparations are being made upon a more extended scale than at any former period. It appears to be the leading business on the continent. The mighty men are truly waking up. It seems as though the demons had begun their last great work, which is to "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

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Selections.

CONDITIONAL PROPHECY.

THE position taken by some, that a portion of the prophecies were conditional, and failed of a fulfilment because the Jews rejected Christ, places the almighty Author of them before us as anything but an omniscient being. Indeed, it reminds me of a certain merchant, who during the late war, would one day prophesy with regard to the future of our success, and the next day prophesy exactly the reverse: so one or the other of his predictions was pretty sure to come to pass. So with the Almighty. He has given two distinct lines of prophecy; one to be accomplished if the Jews *did* accept Messiah; the other if they *did not.*

Now we purpose to notice one or two of the prophecies which are thrown away as "conditional" by the advocates of this theory; and in doing so, we shall endeavor to be governed by the principle laid down by themselves: that "all prophecies or promises of the Old Testament, not fulfilled at the first advent, if they are yet to be fulfilled, are reiterated either by Christ or His apostles." "The New Testament," they say, "should be regarded as a key to the Old." Very well; in this we agree; but we ought to be very careful and not turn the key the wrong way, and thus "lock up" the Old Testament instead of unlocking it. The only way to use the New Testament as a key to the Old successfully, is to compare passages of the New with analogous ones of the Old; thus the New Testament teaches us where to locate prophecies of the Old.

The first passage we will notice, is Isaiah 11. This entire chapter is thrown out as conditional. It failed to be accomplished because the Jews rejected Christ. But I will prove by analogy that this prediction *could not* be fulfilled at the first advent. 1st. In verse 4, Christ is represented as "executing judgment," and "slaying the wicked;" while Christ Himself declares in John 12: 47, that He came *not* to *judge* the world at His first advent; and 2 T[illegible]hy, 4: 1; Rev. 19; 2 Thess. 1: 7, 8, and a host of others, shows that He is to judge and slay the wicked at His second advent. There is not an intimation in all the predictions relating to the first advent that He should then execute judgment on any, or slay His enemies. On the contrary, He was to appear "as a sheep dumb before its shearer"—be led as "a lamb to the slaughter," &c.

2d. Isa. 2 predicts a "complete restitution of the brute creation to its original docility," and Peter informs us that "the restitution of all things spoken by the prophets" awaits the return of Christ from heaven. Now if Isa. 2 had been an exception—if so glorious a prediction was not to be counted in the "all things," surely Peter ought to have informed us of the fact. *Would* he not have done it? With these facts before us, we are constrained to believe that the advocates of this theory are extremely blind, so far as *this* prophecy is concerned. We will now briefly notice Zech., 14th chapter.

It is indeed lamentable that this prophecy should be regarded as "conditional" by those who profess to believe the Bible to be the word of God, when there is not an "if" nor "and" in the prediction. It is "yea and amen." "Behold the day of the Lord cometh!" Peter says, "the day of the Lord cometh as a thief in the night," referring to the second advent of our Lord. Verse 2: "For I will gather all nations against Jerusalem to battle." Christ says: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." Matt. 25: 31, 32: "The throne of His glory" is "the throne of His father David," which the angel informed Mary "the Lord God would give Him." Luke 1: 31–33: The "throne of David" was "on Mount Zion, in Jerusalem;" hence, when He "sits on the throne of His glory," He will "reign on Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24: 23. Then surely if He "gathers all nations before Him," they will be gathered

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to Jerusalem; and by referring to Rev., 19th chapter, it will be seen that they are gathered to "battle."

Some one may say, "the gathering of the nations spoken of by the prophet," and "that spoken of by the Saviour," do not seem to be analogous. We reply, they seem to be as much so as that spoken of by the Saviour, and that spoken of by the Revelator, and yet all concede that *they* both refer to one and the same event. The three are but three different views of the same scene; like a landscape or city viewed from different localities or standpoints.

But in the fifth verse it is declared, "The Lord my God shall come, and all the saints [holy ones] with thee." Now I ask, is not this reiterated in the New Testament? Jude says: "Behold, the Lord cometh, with ten thousand of His saints" (holy ones), Jude 14. But it is contended that the "holy ones" here spoken of refer doubtless to the holy angels, which Christ would have called to His aid, had it been necessary to the establishment of His kingdom, had the Jews accepted Him as their king.

Allowing this rendering to be correct, the exposition does not necessarily follow. It should then read: "The Lord my God shall come, and all the holy angels with Thee." Now I ask if this is not re-affirmed by the Lord Himself, and *applied* also? "When the Son of man shall come in His glory and all the holy angels with Him," &c. And in the absence of a single prophecy that He should thus come at His first advent, we are forced to apply this prediction to His second coming.

Again, it is stated in verse 9: "The Lord shall be King over all the earth." Is not this re-affirmed by the Revelator (11:15), and other New Testament writers? Yea, and applied at "the sounding of the seventh or last trump," and appearing of our Redeemer.

But where is it stated in all the word of God that "He should be King over all the earth" at His first advent? Surely, just nowhere at all. I know the Devil offered Him the dominion of the world, if He would fall down and worship him; but you see He did not accept the offer, and had He done it, I fear that even this prediction would hardly have been accomplished.

Now, brethren, according to the "principle" laid down by the advocates of this "conditional" theory, have we not, analogically and theologically, located these prophecies (Isa. 11 and Zech. 14), at the second advent of Christ?

We are aware that there are "promises" contained in the Old Testament Scripture, given on condition. Indeed, almost all the promises of God are conditional. But a promise is one thing, and a prophecy is another and quite a different thing. The promises of God given to man will all be fulfilled if man complies with the condition; but every jot and tittle of the prophecies must be fulfilled. There is no condition about them; they are what the prophets of old, inspired by the Holy Spirit, saw would come to pass. May we not be "slow of heart to believe all that the prophets have written."

THE MILLENNIUM.

BY THE REV. T. R. BIRKS, M.A.

THE Jewish and Christian Churches have both of them generally received the doctrine, that the seven days of creation represent seven millennia, of which the seventh and last would be a Sabbath of rest. This view may be confirmed by many presumptions, drawn from the word of God. It commends itself at once to a thoughtful mind by its own simplicity and grandeur; while it gives unity and completeness to all those Scripture proofs, which have established the Millennium as a future hope to the whole church of God.

The Millennium will illustrate brightly the goodness and wisdom of God, that this earth, once so fair and lovely, but for long ages a scene of corruption and death, shall witness a glorious triumph of redemption; and in the very place where sin hath abounded, grace and holiness should much more exceedingly abound. To conceive that, without any such victory of grace here below, the earth shall be burned up and perish forever, does violence to the purest instincts of the spiritual mind. "The earnest expectation of the creature waiteth for the man-

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ifestation of the sons of God." And in like manner the children of God themselves, with the instinctive yearning of love, long earnestly for the time when the creature shall be redeemed from the bondage of corruption. The prospect of the Millennium is a pure and blessed hope, a truth in harmony with all the perfections of God, and full of joy and spiritual delight to the souls of His people.

The interest which this doctrine awakens becomes still more deep and powerful, when it is combined with the view of past history which Daniel's visions unfold. Babylon and Persia, Greece and Rome, have appeared in changeful succession. What scene is next to arise, after this shifting variety of eventful changes, and to close this long and solemn procession of human greatness? The truth which has now been unfolded, supplies the answer. A thousand years of blessedness and peace, a golden age of true holiness, has yet to appear; and light and beauty will dawn upon our earth out of the troubled waves of sin, ambition, and crime, How cheering to turn from annals where nothing meets our view but wars and rumors of wars, crime and treachery, violence and bloodshed, to gaze on this refreshing prospect of peace and holiness! The wilderness and the solitary place will then be glad, and the desert will rejoice and blossom as the rose. The pure affections of the heart, long buried and crushed beneath the load of corruption, or stifled in the chilling atmosphere of the world, shall then spring forth in all their hidden beauty, and reveal themselves in ten thousand forms of happiness and peace. The energies of the soul, wasted no longer in the bloody strife of ambition, shall mount as the eagle toward heaven; and all the sufferings of past ages seem unworthy to be compared with those immeasurable delights for which they have prepared the way.

. A firm belief in the Millennium, as revealed in God's word, will serve to deliver us from this fatal delusion of infidel minds. The progress of the world, without Divine grace, is downward, not upward; a journey to misery and ruin, not a pilgrimage to glory. If the nations are to be redeemed to a higher and holier state than they have ever yet attained, it is neither human science, nor the inventions of modern art and learning, to which the triumph must belong. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." A blessing so great and wonderful can never be drawn up from beneath by the boastful incantations and sorceries of human wisdom: it must descend from the throne of the Most High, in answer to the prayers of His believing people, and through the prevailing intercession of the Son of God.

The iron, the clay, the brass, the silver, and the gold, of Daniel's prophetic image, are to be broken to pieces together This great and momentous change is described in many other prophecies, as for instance, in the following (Isaiah 2 : 10–22; 11 : 4, 5; 14 : 1–4; 17 : 12–14; 30 : 27–33; 31 : 4–9; 34; 63 : 1–6; Jer. 25 : 30–33; 30 : 11–17; Ezek. 38; Joel 3 : 1–15; Micah 4 : 11–13; Zeph. 3 : 8; Zech. 12, 14). It implies, not a total destruction of human life, for a remnant are to be spared (Isaiah 66 : 19; 10 : 19); but a total dissolution of the polity of these earthly kingdoms. Idolatry, and the pride of national greatness, shall be abolished and done away. Through the whole range of the four empires, from Persia and Babylon to the shores of the Atlantic, old things shall have passed away, and a new constitution of righteous and holy dominion shall emerge out of the ruins. Nothing will survive but that which is based on the pure and living word of the eternal God. The idols of superstition, and the idols of covetousness and ambition, shall alike be thrown to the moles and bats; and the remnant of the Gentiles, on whom God's name had been called, shall seek after the Lord, with a deep and unfeigned reverence for His great and terrible name. Religion will then be the great and all absorbing reality; and Jerusalem, the city of the great King, be the centre of holy worship, and the new metropolis of a ransomed world. Vain will have been the plans of worldly statesmen to preserve the tottering balance of worldly power. Vain equally, and still more vain, will have been the hopes of infidels and anarchists, to rule in the whirlwind of popular rebellion, and regenerate a world by the wild fury of democratic rage. All these things will have

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passed like a dream; and while the chaff of the broken image is swept before the winds, the mystic stone will be seen, exalted in its heavenly grandeur, and will fill the whole earth with a dominion of peace and holiness as glorious as it is everlasting. How unlike the poor and blind calculations of mere human wisdom are the sure and blessed hopes which these prophecies reveal!

Let us now search into some of the main elements which compose the Divine glory of the Millennium.

First of all, among the excellences of this kingdom will be the personal manifestation of the Saviour. Thus it is revealed in Daniel's prophecy: "I saw in the night visions, and behold, one like unto the Son of Man came with the clouds of heaven." The same truth, in reference to the same time, is re-echoed by the beloved disciple. "Behold, he cometh with clouds, and every eye shall see him." And still more fully in the vision near the close of the prophecy. There, before this promised kingdom appears, we have the full description. "I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . . And he was clothed with a vesture dipped in blood, and his name is called the Word of God." The same presence of the Lord in His kingdom is taught in the message of Gabriel to the Virgin,—"The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom shall be no end." He is the nobleman who went into a far country, to receive the kingly dominion, and to return. And when He has received the kingdom, He will return according to his own promise. Then will be fulfilled his words to his ancient people, when his ministry among them was closed. "Ye shall not see me henceforth, until he shall say, Blessed is he that cometh in the name of the Lord." The Church will then be widowed no longer. The cry will then have been heard and answered, "Behold the Bridegroom cometh, go ye out to meet him." The restitution of all things will have begun; and the heavens shall no longer detain the Lord Jesus. The Redeemer will have come from Zion, and will have turned away ungodliness from Jacob. All those glorious promises of the elder prophets will be faithfully and exactly accomplished. "When the Lord shall build up Zion, He will appear in his glory." "Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee, saith the Lord." "The name of the city from that day shall be, The Lord is there." "The Lord my God shall come, and all His saints. . . . And every one that is left of all the nations which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of Hosts." And then, also, in the exultation of the holy joy, the message will be proclaimed to Israel. "Cry out, and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." (Dan. 7 : 13; Rev. 1 : 7, 19 : 11; Luke 1 : 33, 19 : 12; Matt. 23 : 34; 25; Rom. 11 : 26; Ps. 102 : 16; Zech. 2 : 10; 14 : 5,9,16; Isa. 12 : 6; Ezek. 48 : 35.)

Secondly.—With the Lord of glory himself, His holy apostles will then be present also. Theirs will be the highest places in glory, and nearest to the Supreme King. Twice has this promise been sealed to them by his own lips. "Ye which have followed me,—in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink with me at my table in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel." And the same truth had been announced, though less plainly, by the evangelical prophet; when, after the overthrow of the great oppressor, he proclaims to the Church, "Behold! a King shall reign in righteousness; and princes shall rule in judgment." (Matt. 19 : 28; Luke 22 : 28; Isa. 32 : 1.)

Thirdly.—Not the apostles only will share in this dominion: all they that fear God, both small and great, shall then receive their reward. "The kingdom, and the dominion, and the

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greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." So also the prophet Zechariah, in words which refer clearly to the same time, gives the distinct announcement, "the Lord my God shall come, and all his saints with thee." All the other statements of Scripture are in harmony with this declaration, and teach us that all "they who are Christ's" shall be raised "at his coming," and be partakers in his glory of his eternal kingdom. (Dan. 7: 27; Zech. 14: 5; Rev. 11: 18.)

FOURTHLY.—But in this dominion of the Son of Man there will not only be the saints of the resurrection, who take the kingdom and possess it forever; there will also be the subjects over whom they will exercise their rule. First among these will be the nation of redeemed Israel. To them the promise is given by St. Peter, that on their national repentance the Lord Jesus shall be sent unto them from heaven (Acts 3: 19–21). In that hour of contrition the words will be fulfilled, spoken to them, as a parting voice, by our Lord himself, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Then too that conversion will be accomplished which found its pattern and type in the great Apostle; "They shall look on me whom they have pierced; and shall mourn for him as one that mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (Zech. 12: 10.) The words of Gabriel, and the song of the aged Simeon, will begin to be fully verified. The Son of David "shall reign over the house of Jacob forever," and after he has been for ages "the light of the Gentiles," will thus become conspicuously "the glory of his people Israel." It is when "the Redeemer shall come from Zion" that "all Israel will be saved," and the new covenant be nationally fulfilled in the removal of all their sins.

In the Old Testament, statements of the same connection abound. In Isaiah alone there are about twenty-five distinct prophecies of Israel's final restoration, and in more than half of these it is introduced by some clear prediction of the coming of the Lord in judgment. It is after the promise that "the Redeemer shall come to Zion" with all the terror and solemnity of judgment, that the voice is addressed to her, "Arise and shine; for thy light is come." And not until then does the Spirit reveal that glorious promise, "Thy people shall all be righteous; they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified."

But, along with redeemed Israel, a remnant of all other nations shall be spared, and partake in the new dispensation of righteousness. When the chaff of the great image shall have been swept away, an ample space will be left for new and holier polities to spread themselves through the world. The remnant, however small it may be, compared with the world's present population, will rapidly increase, and will people afresh with thronging families the remotest corners of the earth. These nations, unlike the Jews, will remain till the close of the Millennium, exposed to the temptations of sin and unbelief, though preserved for a time from the added violence of Satanic delusion. Multitudes will bow with holy sincerity to the sceptre of righteousness, but numbers also will yield a feigned obedience. After a season of forbearance towards these, for a little moment the deceiver will be allowed to display his power. The last confederacy of evil will then be overthrown, and thenceforward the redemption will be complete. The earth will be peopled only by the nations of the saved, who shall walk in the light which beams from the heavenly city, until they are prepared, in successive generations, to dwell within its holy gates forever and ever.

It would be long to adduce all the testimonies of the prophets to the width and vastness of this predicted kingdom. "The Gentiles shall come from the ends of the earth," to proclaim their repentance, and confess the vanity of their fathers. (Jer. 16: 19.) "In that day Jerusalem shall be called The throne of the Lord; and all nations shall be gathered to it, to the name of the Lord, to Jerusalem; and they shall walk no more in the imagination of their evil hearts." (Jer. 3: 17.) "They shall not hurt nor destroy in all the holy mountain" of God, for "the earth shall be full of the knowl-

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edge of the Lord, as the waters cover the sea." (Isaiah 11 : 9.) To Zion it is promised, "The nation or kingdom that will not serve thee shall perish; yea, that nation shall be utterly wasted." (Isa. 60 : 12.) "Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. 27 : 6.) And along with these rich and varied blessings of peace and righteousness, spread through all the nations, the beauty of Paradise itself shall be restored to the world. "For the Lord shall comfort Zion : He will comfort all her waste places : He will make her wilderness as Eden, and her desert as the garden of the Lord : joy and gladness shall be found therein ; thanksgiving, and the voice of melody." (Isa. 51 : 3.) "Then the Gentiles shall know that I the Lord build the ruined places, and plant that which was desolate : I the Lord have spoken it, and I will do it." (Ezek. 26 : 36.)

Such are the main outlines of this future kingdom of our Lord, as they are revealed in the sure word of prophecy. To unfold them completely, it would be needful to transcribe a large part of the sacred predictions from Isaiah to Malachi.

Composed of righteous families, the holy nations cannot fail to be happy and glorious. The cities, no longer the abodes of avarice and squalid misery, become the scenes of holy and united worship, where the solemn feasts are held to the God of love. The valleys and the hills are witnesses to the secret prayer of the happy husbandman, or vocal with his song of praise, to Him who has covered the earth with beauty, and who fills the hearts of His people with food and gladness. The laws become images of the laws of God, the work of patient wisdom, guarding against the evils of selfishness and wrong, and cherishing all things pure and lovely into a more vigorous growth. The nation is no longer, like the worthless profligate, driven by its own vice and luxury to depend on those around it for its uncertain happiness, or even for the food to supply its pauper multitudes. Its wants are moderate, its industry untiring, and bent upon objects of solid and lasting use. The blessing of God on its diligent labor provides an abundant supply of needful provision, and wise and watchful charity secures its right and healthy distribution. No misers are consumed with the canker of their own gold and silver, and no children of want pine in hopeless misery. The needful provision for the body supplied, all the energy of skill, and labor, and wisdom, is not left to waste itself in pernicious follies, but is turned upward to the high pursuits of knowledge, holiness, and eternal truth. Each child is trained up for immortality. The range of past providence and future glory, the deep wonders of the law, and the mysteries of the gospel, open before each an immeasurable field of growing wisdom and delightful contemplation. The brightest scenes of fancy are surpassed and thrown into the shade; when ten thousand hearts, capable of divine purity and immortal glory, are uniting all their earnest endeavors to secure the largest and fullest blessings which a God of infinite goodness is willing to bestow. "Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." God hath seen it, and He only. His eye, even now, is beholding and rejoicing in the prospect of this unbounded happiness ; which He will shortly pour down to refresh the desolate heritage of this fallen world.

Editorial.

MONTGOMERY ON PROPHECY.

Robert Montgomery has written well and largely for the truth as it is in Jesus. Not the least among his various productions, intended to illustrate the Gospel and its great saving doctrines, is his Poem, entitled "Luther : *or, Rome and the Reformation.*" It is an extended effusion, covering nearly four hundred pages, and embodying much precious sentiment and thrilling fact in attractive versification and often very eloquent words. No one can read it thoughtfully without having his faith

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revived, and his zeal quickened, in the reception and maintennance of those great evangelic doctrines which Luther disentombed, and God through Luther republished to the enslaved and benighted world.

We have recently been renewing our acquaintance with this book. Whilst oft admiring its evangelical spirit, impressive descriptions, and deep penetration into the heart and life of the Gospel, and of the great Reformation and its treasures, we had not until recently observed so particularly, how clearly and fully the author accepts and teaches the same doctrines concerning the future coming and Kingdom of Christ, and the course of this world till Christ comes, which we hold, and which it is the object of our Serial to put forward. It affords us great pleasure to be able to number so able a writer, and so distinguished a poet, among those who construe the sacred prophecies as certainly teaching that Christ is to come to an unconverted world; that his glorious Kingdom is yet to be set up literally upon this earth, under his own personal and judicial administrations; and that the saints, being resurrected a thousand years in advance of the general resurrection, are to share in the honors and administrations of that new and blissful economy.

We have also thought, that it would be a satisfaction to our readers, if we should reproduce some of his beautiful and striking utterances on this subject. We accordingly transcribe several passages, under headings of our own which may serve to indicate the points on which the quotations severally bear.

I. No Hope from Man's Progress.

Meanwhile, inventive man would fain achieve
What Scripture to the Eternal gives
In plan, and purpose, for His crowning work.
Thus, all are prophets to themselves at least,
And preach perfection possible below.
But, can corruption to itself be cure?
Yet, still it tries, nor will Heaven's cure allow,
Nor dip in Jordan till Abana fails;
Yet, man is ruin; if rebuilt he rise,
'Tis not by rubbish from himself produced,
But by a means transcendingly divine.
Thus, to the last, the leper will remain;
The skin may whiten,—but the blood is black,
And burns in secret, like a plague-spot there.

II. The Blessed Promise.

But yet 'tis written, with a pen of light,
That Rome shall wither, and the earth rejoice
In the rich beauty of her bridal robes
Apparelled; and beneath her reigning Lord
Keep the long Sabbath of a thousand years.
And hence, millennial is the heart of man,
As if 'twere haunted by some primal grace
Of vanished Eden, when the world was young,
Sinless, and bright, without one scalding tear
To wet her eyelids, or the cheek to stain;
Creation groans for her sabbatic peace;
And echoing mind, in every age of thought,
Repeats the longing. This the poet's lyre
Hath warbled, in prophetic strains of song,
Caught from the harp of Scripture; and the creed
Of aspirations, as they rise, and reach
Their zenith, with this inward faith accords;
That earth *shall* bloom with Paradise regained,
And, be unweeded of her thorny woes
And thistles; and our age itself, is big
With expectation of some golden dawn
Of peaceful glories. But, alas for earth,
If *no* Millennium, save what science brings,
Await her!

III. False Calculations.

But, there are prophets, who for Rome predict
A downfall, not by arms of earthly might.
Our true advancement by preventive grace
Alone they augur.
Beneath the lightnings of the truth,
They love to imagine how great Rome shall fade
Before the Gospel—in millennial reign
And coronation. How their faith exults
From the rich organ-voice, and swelling chants,
And strains profound, by rapt Isaiah poured
Down many a chapter of stupendous pomp;
To catch the music of Messiah's reign
That in them warbles! But, a WAIL there is,
Or ever thus the gladdened earth shall lift
Her choral triumphs, yet from man to rise:
From seers august, from Enoch's olden time
To him of Patmos,—all their voice unite
In diapason terribly distinct;
Denouncing woes, beyond what time hath seen
Or this world suffered, ere apostate Rome
Be ruined, or millennial splendor reign.
And though by ardency of hope inspired,
Along the heights of prophecy we look
Enraptured, and their sungilt peaks admire,
Decked with the radiance of a blissful dawn;
Just as the mountains of our world appear
In the blue distance, livid in lofty range
And harmonized by one unbroken swell,
With no dark gulf beneath,—so, doth hope

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Too often on the heights prophetic gaze,
And merge and melt them in soft unity;
Though black the gloom, and dreadful the abyss
Of wrath and judgment, that *between* them frowns.

IV. The Present Dispensation.

The bridge of ages, in prophetic time,
Our dispensation is, by heaven decreed:
Inclusively, between those seers 'tis ranked,
Who first Emmanuel in his veiling flesh
Predicted, stricken, cursed, and crucified
For our acquittal; and then,—Christ to come,
Crowned with the royalties of reigning pomp,
As Prince of souls, and Paragon of worlds
To be enthroned. A crisis, thus, there stands
'Tween second Advent, and that Gentile Church
Which now rehearses it, with glowing mind.
And, 'tis the zenith of all dreams inspired,
The perfect climax of predictive song,
The chant of martyrs, and the cry of saints!—
And, in the gamut of successive times
Whose cords are eras, have divinest prayers
Risen forever, with augmenting swell,
To *see* this fated consummation shine!
Yet, dare we not, by holy raptures fired,
Forget that Penal Cup the Church must drink,
By wrath and judgment to the brim o'erflowed.

V. Darkness and Sin will Increase.

And hence, the past, analogously dread,
That doom confirms, the voice of God reveals;
There, as we ponder, lo! each perished age
Darkening, and darkening, as it died away
From deep apostasies, to deeper still,
And deeper yet again;—our *own* instructs,
That not from bright to brighter shall we speed,
By truths and tendencies, till thus we glide
Softly and sweetly to those golden times,
That shine so brilliant in the bardic chants
Of God's own poets, by his praise inspired;
But rather, will our Gentile sun go down
A bloody occident, in wrath and gloom!

VI. Monitions of Disaster.

And, what a warning (would our ears attend,
Nor, deaf as adders from the charming voice
Avert them) do the unforgotten scenes
Where Churches once, which miracles endowed,
Apostles watered, and the Spirit's grace
Divinely freshened with celestial dews,
Preach to the haughty age, we honor now!
Where are they gone, those Daughters of the sea,
Smyrna and Sardis, and the sisters five
Whose Angels once the loved disciple taught?
And by the shores, where oriental waves
Chime their lone music to the Afric blast,
How perished all, Tertullian's page unfolds
When Carthage made his apostolic crown,
Or martyred Cyprian into glory dies!
While Hippo, where sublime Augustine mused,
And wrote his immortalities of truth,
Hath melted down to miserable nought!

These give dread warning, if we wisely make
The past a preacher to our present be.
But, sick at heart, and in the head unsound,
And sleek, and satisfied with all we do,
The mountain of *our* majesty appears
Immovable; *our* age, Augustan called,
Our arts advanced, *our* science most complete,
Our wealth enormous, and *our* wisdom vast,
On land victorious, and by sea the same;
'Tis thus, by self-appreciation decked,
And privileged beyond the past, we dare
Perpetual glory for our doom to boast
Above destruction, and beyond decay.

But where, amid this age of haughty dreams
Our weaponed arguments of well-aimed power
To baffle Rome, and keep her force in awe?
Alas, too often do our trumpets give
A sound uncertain; Creeds are battle-words;
Some churches, temples where religion yawns;
While hosts who hate the cross, its name profess,
And love the preacher, while the truth they shun.

VII. The Church not to Convert the World.

A Church *elected*, not a world renewed;
Here is the centre, for united aims,
And, faithful round it, touched by solemn awe,
Meekly and firmly may we watch, and wait
The unfolding drama of that hour decreed
For vengeance, when the scarlet Beast shall fall;
When He, in whom *all* types of terror blend
And blacken, into one colossal form,
The dread fulfiller of prophetic woes
And wailings,—shall at last Himself reveal.
The sin of ages into one condensed,
Shall thus be acted; then, the Church endure
That Fiend in flesh, of whom all Scripture gives
Faint antichrists,—that cast their shades before
The coming substance of infernal might
By Daniel visioned, and by David sung
In song terrific. Then, a day of blood,
Of burning deaths, of blackness and despair,
All creeds shall test, all living churches try;
Purging the faithful, till their dross they lose,
And purified, from out the flames they rise
In radiant beauty; and by love bedecked,
With bridal vesture, to receive their Lord.

VIII. Signs of the Times.

And signs abound, and symptoms, which escape

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All but the souls who see with Scripture eye,
Prophetical of that dark crisis,—doomed
The Gentile Churches to dissolve, and end
Amid the crash of Kingdoms. Far and wide
From Thames to Tiber, throng the shadows thick
Of terrors, which predict those latter times,
Ripe for the harvest of Almighty wrath,
When God for glory reaps His vengeance due,
Look where he may, the watching saint discerns
No sackclothed Empire on its knees in prayer;
No Kingdom bowed in penitence, and tears;
But, all is headstrong, haughty and unchanged
As ever. Vainly have revolving years
Dread sermons preached on anarchy and crime,
To banded nations, or benighted men:
For, black with hate to holiness, and heaven,
In both alike, the heart, is heaving still;
And though earth rocks, and nature's footsteps reel,
Full on the buckler of Jehovah's wrath
The age is rushing, 'gainst His bosses dread
To dash its forehead, and endure the death
Of treason. Soon may come, perchance,
A dark catastrophe, which closeth all
That fearful drama, which this fallen world
Is now enacting, on the stage of sin,
The ancient dotard of the triple crown
Is yet a mocker, and the Bible hoots
Madly as ever; while absorbing Rome
Beneath the banner of her witchcraft draws
All opposites, in creed that rise,
To swell her potency, and aid her charms.
Discord, and crime, and brutal passions rage;
And lust, and rapine, in delirium steeped,
Loosen all truths, and let all lies abroad
In lawless havoc, over hearts and homes!

And thus, there rally, from the regions where
Disturbing elements of mind can mix,
All powers and principles, to final war.
And by such phalanx, which a Friend might lead
To battle, when the world is well prepared,
And leavened to the core with lying spells;
When Faith, the bond of all cementing bliss
'Tween man and man, her social life withdraws;
And no religion to the Throne eterne
Binds with a golden chain this earth below;
Then may the hour, by Luther's prescient eye
Foreshadowed, and by tragic seers foretold,
Come to a head, and Antichrist be scorched
To cinders, by the thunder-blast of God!

IX. The Antichrist.

Whatsoe'er this shape of hell appears,
As Wicked, Wilful, or the Lawless one,
Mystery in flesh, or Man with fiend combined,
Papist, or Heathen, Jew, or Pagan be;
If not in *name*, in *nature*, he shall prove
Son of Perdition,—who himself shall dare
To magnify beyond all worshipped God,
Or Saint, or Angel, on his temple throne;
And rob the Infinite of glory due,
By lying wonders. Come, whate'er he may
In form, or fashion, faith in this exults,—
That in the wine-press of Almighty wrath
Trampled, and torn, beneath avenging Christ
The final Antichrist is doomed to fall!
For when awhile, on Satan's seven-hilled seat,
The nameless Anarch hath his wine-cup drugged,
And crushed his compeers; till beneath his flag
All shapes of evil shall themselves enlist,
Dilated, darkened, and by deep excess
Made terrible, beyond what terrors dream;
When thus, fell Antichrist himself shall vaunt
A new Almighty on creation's throne,
Then shall that Fight, whose dismal pomp arrays
Full many a vision with prophetic awe,
And many a promise with its glory fills,
And many a verse with battle-music lives,
Be hastened. Lo, the bright Avenger comes!

But, who can gaze, with spirit unappalled,
On the vast outlines of this coming doom
When all, which now in prophecy looks dead
Leaps into life, and acts the part sublime
And, the great Battle of Almighty God,
By visions pictured, and by prophets sung,
And with whose muffled roar the Bible rings;
Who shall presume its awfulness to paint?
Then, the Last Head of desolated Rome
Under his banner, with his Kingdoms ten,
And rebel nations rallied at his cry,
Shall, front to front, the God eternal meet
For battle; and beneath the blast Divine
Down the deep hell of darkness, and dismay,
Descend forever, to his doom accursed!

X. The Return of Christ.

Come He must—the Faithful and the True,
To reap the harvest of a holy wrath
By him of Patmos fearfully portrayed.
Oh, tells he not of that tremendous word
Whose name is written, but to man unknown;
Whose eye flames lightning; on whose awful head
Were many crowns; and through the opening heavens
While paws the white horse his portentous way,
Lo, how the wavings of that blood-dyed vest
Symbol the Lord himself—a Man of War!
Of these, oh, tells he not, the loved St. John,
And writes a *Blessed*, on the faith that hears,
Believes, and watches for this end!

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XI. The Jews and the first Resurrection.

Whatsoe'er such thoughts be named,
On the sure footing of the word inspired
Our hope we plant, and *there* this promise find,—
That Antichrist before the scorching blast
Of throned Emmanuel shall to death consume?
The Jew shall yet his bright Jerusalem see,
And draw salvation from the sides he pierced
When Christ on Calvary, bore the bitter cross;
While ransomed Gentiles their hosannahs join
The Lamb around; and resurrection saints,
Called from the dust to greet their living Lord,
A thousand years of coronation bliss
With Christ in glory, shall on earth partake.

XII. The Promised Kingdom.

What living glories blaze,
Above, below, what thronging glories wait,
Prophetic numbers might indeed rehearse;
And vision scenes, o'er which the harping seers
Enchanted, rolled their richest strains of song;
And in the lulling dream of latter days
For this world destined,—feel what Luther felt,
On Pisgah heights prophetically rapt,
As oft he mused, and hailed millennial times.

But, all expressionless the heart recoils;
Under a weight of glory melt all words
To muteness, when that imaged Kingdom comes
On earth to be, what now the Bible types,
And tells of Purity's celestial reign.
Then shall redemption's perfect work respond,
And reach to ALL that revelation sings,
In forms of matter, or in facts of mind,
Yet to evolve. Creation's groans shall cease;
And life, and sense, and earth, and air, and sky,
The coronation of their Christ reflect,
By the felt magic of His reign inspired
And hallowed. Glory in the sun will beam
With seven-fold brilliance; and the placid moon
Glide through the mazes of the moving stars
With lustre deeper than rapt David saw,
By midnight harping; not a fruit or flower
Which bares its beauty to the prying breeze,
That will not, in th' o'erflowing love and light
Of earth's millennial consummation share.
For dust itself with Deity combined
In Christ's own Person, doth Redemption prove;
And when He reigns, shall more than Adam saw,
Of brightness bloom, and blessedness reveal.

But, oh, if matter thus replenished be,
Who can portray inaugurated Mind
By Christ installed, beneath his sceptre ranked
Vicegerent,—under Him perchance to rule!
And, like as now, the Church instructs the world
Though in her weakness; so, when thus complete,
And trained to heights of intellectual truth
By moral powers expansively sublime,
Entire creation from that Church may learn
A pure instruction, in the things profound
Of God: thus, will vast resemblance bind
Creation, Church, and Christ in one
Divine analogy of deepest awe.
For, e'en as Christ by mystic suffering grew
Up to the heights of His predestined rank
Official; so, will God's elect advance,
By faint reflections of His threefold sway,
As Prophets, Priests, and Kings of other worlds
And systems; and this ignorant earth
A platform of material splendor prove,
Where Beauty visible its throne shall set;
And o'er all worlds our *own* as model shine,
Where Matter triumphed, and where Mind was trained.

Earth and heaven shall reach
A beauty endless, by baptismal fires
Recast; and clad with more celestial bloom
Than sense can dream, or Inspiration tells.
Thus, all creation will Messiah bring
To full perfection, in its brightest form;
And back restore it to the heart of God
From whence it wandered.

EDITORIAL CORRESPONDENCE.

I have been a reader of your Serial since January last, and feel a deep interest in the great subjects it elaborates. I have been a hopeful believer in the doctrines of the Millennium and our Lord's early *parousia* for nearly twenty years, and my heart gladdens as the evidences accumulate and the prospect brightens.

It is needless now, to speak to you of the glory soon to be revealed. With me, the absorbing question now is: Shall I be one of the happy participants? This depends on the affirmative of the following: Am I a true believer in the unadulterated Gospel of Christ, in which, alone, the righteousness of God is found, and which is His "power unto salvation to all that believe?" Have I, by the circumcision of Christ, been cut off from the world, with all its pride of life, its vain, foolish, and hurtful lusts, and been constituted a saint or separated one of God, united to the true Church of

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Christ, which is the "one body," animated by the "one Spirit," recognizing the "one Lord," the "one faith," the "one baptism," the "one hope of the calling," and the "one God and Father of all, above all, through all, in all?" Am I now the son of God by adoption, in joyful hope of being made, like our elder brother, the Son of God with power, by the resurrection from the dead, and thus become an heir of God, a full brother to the coming King, and a joint heir with Him of the riches and glory of our Father's inheritance? And am I walking worthy of Him who hath "called us to His kingdom and glory?"

These questions, at this crisis, are of vital and infinite importance. The present confused, distracted, disjointed state of what is called "Christendom," with all its conflicting sentiments, names, and denominations, may well awaken in the mind of the faithful and earnest inquirer for truth, a desire to know where the true Church, or body of the Christ is found. In this body is deliverance and salvation—out of it is destruction and ruin; and I write now, principally to get the favor of you to give us a short article from your pen on this important subject.

The dearest object of my heart, is to be found ready at the appearing of our Lord, and trust I can say with the Apostle: "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I would suffer the loss of all things, and count them but refuse, that I may win Christ, and be found in Him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith."

That you, and I, and all earnest and faithful inquirers after truth, may be the joyful partakers of the glories of the coming day, is the earnest and heartfelt prayer of your Christian friend and obedient servant, L. E.

Remark.—Wherever there is a congregation of true believers, among whom the pure Gospel is preached and accepted, and the holy sacraments are administered according to the word and commands of Christ, there is the Church of Christ. When the ministers of Jesus visited the city of Corinth, and preached the Gospel there, those who forsook their idolatries and sins, accepted Christ as their Redeemer and absolute Lord, and joined themselves together in a common confession of the Gospel and Christian fellowship and obedience, the Apostle Paul addressed as "the Church of God," in that place. The presence of imperfect disciples, unfaithful members, or such as failed to enter into the true spirit and transforming life of Christianity, though unacknowledged as proper children of God, did not alienate the claim of the association to be still called "the Church of God." And if even the majority were false professors, hypocrites, and worldlings, it was yet within that confessing body, and not outside of it, that Paul recognized the true Church. The saints are not yet clearly manifest. Wheat and tares grow together. And the Church proper, which consists only of the saints, now lies buried in the confessing bodies of Christendom, waiting for their manifestation in the day of Christ. As not all were Israel who were of Israel, so not all are the Church who are outwardly connected with it. But as there was no Israel except those who were of Israel, so we know of no saints but the true and faithful ones who are of the Church—that is, of such as openly confess the Gospel and observe its requirements in communion, fellowship, and association with others, who at least profess to do the same.

It pertains, therefore, to every seeker after salvation, to join himself to some company or body of professors of the Gospel, and observers of its sacraments, and to see to it that, with "the form of godliness," he also secures and exemplifies "the power thereof." Christendom is indeed greatly distracted and largely apostate; but the Church still exists; and it exists only in, under, and along with this distraction and apostasy, and abounding earthiness. The tares and the wheat will not be separated until Christ comes. And until he shall send forth his heavenly messengers to gather the wheat into their celestial homes, it is the fate of the saints to be associated with much that is evil. They will be delivered soon. Let us labor and wait.

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The Prophetic Times.

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Special Contributions.

THE GLORIOUS APPEARING.

AN ADVENT SERMON.

BY REV. RICHARD NEWTON, D.D.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—TITUS 2 : 13.

IN the natural firmament there are some objects which are always changing their places and relations to one another, and to those who contemplate them. The comets and planetary bodies are examples of this remark. Other objects once visible there, have now disappeared and are seen no longer. Many stars once well known to astronomers have vanished entirely from sight. Other objects, again, there are in the natural firmament, which have known no change from the beginning. The fixed stars are an example of this. Look, for instance, at Orion, that brightest and most beautiful of the constellations of our northern heavens. Job saw it, nearly 4000 years ago, just as we see it now. He discoursed as a modern astronomer might do, of "the sweet influences of the Pleiades, and of the bands of Orion." And precisely so it appeared, undoubtedly, to the very first astronomers who directed their inquiring gaze to the heavens. And in the spiritual firmament we find a state of things exactly analogous to this. Objects were once visible and prominent here, to which the hope and expectation of the Church was directed, but which have accomplished their mission, and, like the lost stars of the astronomers, have vanished from the field of vision. The birth of the promised Saviour was, for forty centuries, the star of the greatest magnitude in the moral firmament of our fallen race; but, for ages, *that* has disappeared. There remains, however, one great event, unaccomplished and unchanged, which, from the very first, has been a fixed star in the spiritual heavens—it is *the future appearing of our Lord.* The earliest members of the Church of God looked at this star, as we look at it now, and to them it appeared very much as it does to us. Enoch, the seventh from Adam, in the world before the flood, had a full, fair view of it. It stood out, distinctly revealed to his sight, when he exclaimed, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all." When St. Paul and St. John looked at that star it was the same as when Enoch saw it. And we at this Advent season, 2000 years further down the stream of time, may stand and gaze upon it too, as the same silent, solemn, subduing and sanctifying object of contemplation. And in gazing at it as we now do, we are occupying the very point of view at which the Apostle stood, when he wrote the words of our text: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

In dwelling on these words there are *three* leading points to which we call attention. *The first is the event referred to,* "the appearing of the great God," &c. *The second is the description given of this event,* "the *glorious* appearing," &c. And *the third is the nature of the Christian's hope concerning it*: "looking for that *blessed hope.*"

The event referred to, is the appearing of the great God and our Saviour, and what is meant by this appearing. It does not refer to

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the preaching of the Gospel, or the spread of that Gospel through the world. It does not refer to any merely spiritual manifestation of His presence. But it refers to an actual *bona fide* personal appearing, or coming again of our Lord Jesus Christ to this world. It refers to the same event of which the angels spake to the disciples, at the time of His ascension into heaven, when they said, "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus who is taken from you, shall *so come, in like manner* as ye have seen Him go into heaven." It is the same event that St. Paul speaks of when he says, "The Lord himself shall descend from heaven with a shout; with the voice of the archangel and the trump of God," or when he says, again, that "The Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel." It is the same event that he refers to when he says, that "Christ was once offered to bear the sins of many, and to them that look for Him, He shall appear the second time without sin, *i. e.*, a sin-offering, unto salvation." It is the same event to which St. John refers when he says, "Behold! He cometh with clouds, and every eye shall see Him, and all the kindreds of the earth shall wail, because of Him." These several passages make it clear what event is here spoken of. It is that personal return of the Saviour to our earth, which has from the beginning been set forth prominently in the spiritual firmament, as the great fixed star of hope and destiny to our fallen race. And here, before passing from this branch of our subject, I would remark upon the convincing testimony which is borne by our text, to the supreme and unqualified divinity of our blessed Saviour. The phrase, "The Great God," is here distinctly and unquestionably applied to Christ. This language cannot apply to God the Father, for we have no intimation in Scripture, that God *as such*, or in contradistinction from His incarnate Son, will appear at the last day. It is said, indeed, that the Saviour will come "in the glory of His Father;" but that the Father himself will appear, is not taught in the Bible. The uniform teaching here is, that God will be manifest in His Son; that the Divine approach to our world, will be through Him, to judge our race; and that though He will be accompanied with the appropriate symbols of divinity, yet it will be the Son of God alone who will be visible. When Paul used the language of our text, he had his eye on the Son of God, and expected no other manifestation than would be made through Him. In no place in the New Testament is the phrase, "the manifestation or appearing of God," applied to any other one than Christ. And no plain reader of the New Testament, accustomed to the common language there used, would have any doubt that the Apostle was referring here to the coming of the Lord Jesus Christ. The language which the Apostle here uses, is just such language as one *would* use who believed that the Lord Jesus is divine, and that the name of God may properly be applied to Him. It is language which would obviously and naturally convey the idea of His divinity to one who had no theory to defend. If the Apostle did *not* mean this, then he used language which was exactly fitted to lead men into error; and at the same time it is to be observed, that the fair construction of the Greek here, according to the application of the most rigid rules, abundantly sustains the interpretation which the plain reader of the New Testament would affix to it. And this being the case, our text must be regarded as furnishing a most important proof of the divinity of Christ, at the same time that it shows us that the event referred to is the personal coming of our Saviour to this earth again, when it speaks of "the appearing of the great God, and our Saviour Jesus Christ."

We come now to the second thing we proposed to consider, viz., *the description given of this event*, "*the glorious appearing*," &c. Various things will combine to make this appearing glorious.

It will be glorious in view of the personal majesty of the Lord. We are told he shall come "in His own glory;" and, again, "He shall come in the glory of the Father." Daniel had a vision of this glory, and he thus de-

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scribes it: "I beheld, till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like a fiery flame, and His wheels as burning fire; a fiery stream issued, and came forth from before Him; the judgment was set, and the books were opened." The three disciples beheld this glory on the mount, when they saw the Son of Man as He will come in His Kingdom; "and behold he was transfigured before them, and His face did shine as the sun, and His raiment was white as the light." St. John beheld Him in apocalyptic vision, and *this* was His appearance: "He was clothed with a garment down to the foot, and girt about the loins with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire, and His feet like unto fine brass, and His voice as the sound of many waters; and He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shining in his strength." No language that man can use, no idea which he can form, or express, can add to the majesty and sublimity of these sketches furnished by the pen of inspiration. And as we think of the triumphant Saviour *thus* appearing, we cannot but exclaim, "How unlike the Babe of Bethlehem. How unlike the Man who groaned on Calvary. Yet He it is! But O, how changed!" The crown of thorns has given place to the diadem of redemption! Instead of the purple robe of cast-off royalty, the glorious garments of salvation are now around Him; and the hand which once grasped the slender reed—fit emblem of mock-majesty—now holds the sceptre of universal dominion. All that creation, to its utmost outspreadings, has ever beheld of grace and beauty, of might, majesty and glory, are but as sparklets to the sun, as drops to the ocean, compared with the effulgent splendor that will shine forth in Jesus then. It will be the King of heaven in His coronation robes, going forth in regal grandeur. A *glorious* appearing it will be, in view of the *majesty of His person.*

It will be glorious also in view of the number and character of His attendants. When the Son of Man shall come in His glory, we are told, that, "*all* the holy angels" will be with Him. We have no precise information in Scripture, as to the actual number of these angelic beings. Our Saviour spoke at one time, of "more than *twelve legions* of angels," detailed for a special service. The Roman legion numbered 6000. This would make a company of 70,000 or 80,000 angels. St. John speaks of hearing "the voice of *many* angels round the throne, and the number of them was ten thousand times ten thousand and thousands of thousands." And St. Paul speaks of "an *innumerable* company of angels;" and of this countless multitude we are assured that they "are all ministering spirits sent forth to minister unto the heirs of salvation;" and *all* these will be in attendance, to swell the glorious retinue of the great God our Saviour, when He shall return to this world. Heaven will empty itself of its shining ranks when that great day shall come. And if the appearance of one or two of these angelic beings, has always impressed those who beheld them with such a feeling of awe, that, like the terrified guard at the tomb of the buried Saviour, they have "quaked and become like dead men," who may imagine what the grandeur of that procession will be when "*all* the holy angels," cherubim and seraphim, principalities and powers, encircling ranks, shall gather round the glorious Saviour, to escort Him in personal return to this world? He entered it once as a helpless, homeless infant; and on its guilt-stained surface, He offered Himself a sacrifice for sin; but when he comes again, "all the holy angels will come with Him!" O! how the imagination staggers and faints, and how the mind sinks back again into its own littleness, at the attempt to grasp the grandeur and solemnity of that scene! The great God our Saviour coming in person back to earth, and "all the holy angels with Him!" It will be a *glorious* appearing in view of the number and character of His attendants.

And it will be glorious also, in view of the results connected with it, both to His people, and to the world. There are two great results connected with this appearing of our Saviour,

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so far as concerns His people. These are *the resurrection of the dead in Christ, and the change and translation of those then living in Christ.* When this appearing takes place, it will be accompanied as St. Paul informs us, "with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise." Our Saviour himself has told us that the hour is coming, when those that are in their graves shall hear the voice of the Son of God, and shall come forth! This "voice of the Son of God," and this, "trump of God," denote the same thing. For, when St. John heard Him speak, he says, it was "a great voice as of a trumpet." This shout, this voice, this trumpet sound, will peal through the arches of the sky, and every ransomed spirit, from Abel, down to the last departing soul, that has fallen asleep in Jesus, will hear it, and attend. It will penetrate the graves of the earth, and wherever the mortal remains of a child of God are sleeping, in the caverns of the oceans, in the crowded city, or in the lonely wilderness, those remains will start into life, and the spirit that once dwelt there, will hasten to enter again its tabernacle, not, as it was laid down, a vile body—the seat of sin, and the prey of corruption—but it shall come forth in incorruption, power, and beauty; and made like the Redeemer's own glorious body. And this countless multitude of His resurrection people, will, in the Apostle's language, "be caught up to meet the Lord in the air." And simultaneously with this resurrection of the dead in Christ, the change of the living will take place. All the faithful people of Christ, then alive, will, as St. Paul says, "be changed; in a moment, in the twinkling of an eye:" this corruptible putting on incorruption, and this mortal putting on immortality; and thus, without any taste of death, or any experience of the grave's corruption, the subjects of this marvellous change, will ascend, together with their resurrection brethren, to meet and be forever with their glorious Lord and Saviour. These are events the most grand and stupendous in the history of our race. Then will first begin the hour of full and final blessedness to the redeemed. This is the hour to which our Lord referred, when He said, "Thou shalt be recompensed, at the resurrection of the just." This is the period to which St. Paul refers, when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord will give me *at that day;* and not to me only, but to all them also that love His appearing." He did not expect to get his crown till all the rest of the redeemed got theirs, and that will be in the day of Christ's appearing. And it is to this same time that St. Peter refers, in saying, "and *when the Chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away." O, can that be otherwise than a glorious appearing, which connects itself thus with the experience of that full reward and final blessedness promised to every child of God? And then to the world itself, as well as to the people of God, there is a result connected with this event which will make it glorious. For, to this groaning creation, to this darkened earth, which has so long gone staggering on beneath the weight of the curse, the appearing here spoken of, will bring rest and redemption. This will usher in that day of brightness, that glorious golden age, for which creation has, for weary ages, been stretching out its eager neck; and groaning and travailing in pain for its coming. We have neither time nor space to enlarge upon this point. Suffice it now to say, that when the Lord appears it will be to bring the wickedness of the wicked to an end, to banish sin and Satan from the world, to destroy those who had refused to bow to the sceptre of His grace, and to establish His glorious and everlasting Kingdom here. And in view of results like these, may it not well be called "*a glorious appearing?*"

We can only glance at our third point—*the nature of the Christian's hope of this great event.* The Apostle denominates it: "that *blessed* hope."

It is a blessed hope in *the purifying power which it exerts.* "He that hath this hope in him," says the Apostle, "purifieth himself—even as He—the Lord, is pure." No man can have this hope in his heart, as an actual, living principle, without its producing this effect, any more than you can have a sunbeam in a room

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without light—or fire on a hearth without heat. It will lead him to avoid sin, as that which is displeasing in the Saviour's sight—and to cultivate holiness of heart and life as that which He most loves. It will lead him to strive after increasing conformity to *Him* here, with whom he hopes to be found hereafter. And the more clearly this hope is set before the mind—and the more strongly faith respecting it is in exercise—the more earnest will be the endeavor after purity of heart and life.

But this hope is a *blessed* one, moreover, *in the quickening power which it exercises.* Nothing is so well calculated to drive away all carelessness and indifference from the Christian's heart, as the lively expectation of the coming of his Lord and Saviour. And if he is ever found off his guard—if his heart faints, and his hands hang down, and his vigilance is relaxed—it will be when this great event is permitted to fade away from his view, and his hope and expectation of it becomes faint and feeble. God has set this hope before us on purpose that we shall be always feeling its animating influence. This is the natural and legitimate effect of it. And hence we are not surprised to find it constantly appealed to by the writers of the New Testament as a motive to diligence, in every Christian's duty. Let us then keep it constantly before us, and be really looking for that *blessed* hope, &c.

It is a *blessed* hope, moreover, *in the comforting power which it exercises.* St. Paul uses it for this very purpose in his epistle to the Thessalonians, when condoling with them under the loss of their friends. He tells them distinctly of the coming of the Lord, and of the gathering He will make of all His ransomed people to be forever with Him—and then he adds: "wherefore comfort one another with these words." The reason why Christians generally do not find comfort in the consideration of this truth, is that they do not rise high enough in the standard of spiritual feeling to reach it. No worldly-minded Christian can find any comfort in it. But when the heart is really set on things above, and love to Christ is the ruling motive in the soul, the hope of His appearing will constitute an abiding source of real, substantial comfort with which nothing will materially interfere. If you were hastening forward in a journey to a certain place—assured on reaching it, of being put in possession of a splendid fortune—how little you would care for the petty annoyances, and inconveniences experienced on the road. You would comfort yourself under them with the thought of the affluence you were soon to possess. And so it will be here. Every man whose heart is really set on the crown of life, and the inheritance of glory which Jesus will give him, at his appearing, will find the hope of that appearing a source of unfailing comfort, under all his troubles and adversities whensoever they oppress him. He will find that hope a blessed one in its *purifying*, its *quickening*, and its *comforting* power.

In conclusion—*how manifest it is that our text describes the position which Christ designed the members of His Church to be occupying in every age till His coming again.* And no man can honestly and fairly expound the text, without admitting that it puts Christian people in the attitude of watching and waiting for the actual, personal coming of Christ, as an event which *they may live to see.* And if this is so, then it is clear that it cannot be the teaching of Scripture that Christ is not to come again till after the millennial reign. For we cannot be taught to look for a thing as that which may occur in our own day, and at the same time be taught that it cannot possibly occur for a thousand years to come. The Bible teaches many things which it is hard for us to understand or reconcile; but it *never teaches palpable contradictions;* and this would be a palpable contradiction. Then for its influence on our own hearts and lives as well as on the world around us, let us keep this great truth ever distinctly before us. It would have a mighty influence on the world around, if there were a faithful bearing of testimony to this truth, on the part of Christians generally. It would bring God practically much nearer to us than He now is. Men have contrived, as it were, to put God out of His own world, so far as regard any personal connection on His part, with its concerns. And this is just as Satan,

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and the unrenewed heart of man would have it. You may talk as much as you please about the spiritual coming, and the spiritual presence of God our Saviour. They care little for that, so long as you say nothing about His *personal* coming, and presence. This is what our fallen nature, unrenewed cannot bear, and will away with. The mass of people, even in a Christian community, like this. both in the Church and out of it, think, and feel, and speak, and act, as if things were to go on in our world, just as they have been going for hundreds, or thousands of years to come. Is this looking for the glorious appearing of the great God our Saviour?

A blessed thing it is, that the Church has appointed these advent Sundays—that if her ministers fail, fearlessly to proclaim the whole truth on this subject, the word of God, in the services of this season, may not be bound, but may clearly and fully bear its testimony to this great truth, and proclaim in the hearing of all, that the great God our Saviour is coming again to earth—is coming personally—and is coming soon. Christians!—let us see that our lamps are trimmed and our loins girded, and that we ourselves are like unto men who are waiting for their Lord!

And now ye who are not Christians—how does this subject speak to you? If Jesus should come while you are yet in your sins, how sad it would be for you! Your instant duty is to prepare to meet him. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Turn to Him now in penitence and faith;

"Beneath His cross come view the day,
When heaven and earth shall pass away,
And thus prepare to meet Him!"

CHRISTOCRACY,

OR, ESSAYS ON THE COMING AND KINGDOM OF CHRIST. By J. D. DEMAREST and W. R. GORDON, Ministers of the Gospel in the Reformed Protestant Dutch Church. A. Lloyd, 115 Nassau Street, N. Y.

A CRITIQUE, BY DAVID N. LORD.

THE object of this volume is: First, to indicate the importance of a true knowledge of the prophetic Scriptures. Next, to state what the laws are by which the two divisions of which they consist, those expressed in language and those embodied in symbols, are to be interpreted. Thirdly, to apply those laws to the interpretation of the revelations made us in the Divine Word in respect to the second advent of Christ, and his reign on the earth, and show that the great doctrine taught by them is, that anterior to the Millennium He is to come in power and glory, and establish his throne here as the Redeemer and the King of the nations; raise the holy dead from their graves; instal them in the offices of kings and priests in his kingdom; change the living saints to immortal; judge and destroy the great tyrants and corrupters of the race; banish Satan and his train to Hades; and then by his presence, his power, and the presence and renovating energies of his Spirit, bring all nations, tribes, and individuals who survive his avenging judgments, or come into life during the period denoted by the thousand years, to a true knowledge and acceptance of him, and submission to his rule.

After establishing these and other important points, such as the restoration and conversion of the Israelites at the beginning of the Millennium, the continued reign of Christ on the earth after the close of the thousand years, the resurrection and judgment of the lost, and finally the multiplication of the race, and continuance of their redemption through unending ages, the authors turn to answer the objections offered to these doctrines by those who reject them; and to point out the errors and defects of the scheme of interpretation on which they proceed in maintaining that the reign of the Son of God is to be merely spiritual, or metaphorical, not personal and real.

The subject obviously has the strongest claims to an earnest and impartial consideration. The two systems are, in their great features, direct opposites. If the doctrine deduced from the prophecies, by the natural laws of language and symbols, is the genuine doctrine of the Scriptures, then, not only is the theory held by the deniers of Christ's personal reign mistaken, and a stupendous misrepresentation of God and his purposes, but many of the other

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views of Him and His government, that are held in connection with that system, are also erroneous. The administration of Jehovah, and the purposes ascribed to Him by anti-millenarianism, are in open antagonism with the Scriptures. It is at as wide a distance from the teachings of revelation on the subject as Roman Catholicism is from the doctrines of redemption as they are presented in the Bible. There is no question in the whole sphere of theology that has a higher claim to a serious, candid, and thorough examination.

What then is likely to be the effect of this rediscussion of the subject? Will the advocates of the notions that generally prevail, in respect to God's future administration over the world, be able to meet the proofs here given from the Scriptures of the doctrine, and overthrow them by legitimate principles and arguments. And will they verify their differing theories by indubitable testimonies from the Divine Word? It is not within the sphere of possibility. Those who may attempt it will soon see that to confute the doctrine of Christ's personal reign, placed, as it is here, on the grounds of the acknowledged and unalterable laws of language, and the clear and invariable principles of symbolization, is a task very different from that of assailing such writers as Cunningham, Cummings, Elliot, Tregelles, or others of those classes. They may easily convict writers of their order, of serious mistakes, and perplex and baffle them without touching the laws of language and symbols, on which the teachings of the prophecies rest. Moreover, to subvert what has its ground in them, will be to subvert the fundamental principles of speech, and overthrow the laws of symbols as they are revealed and exemplified in the interpretations given of them in the prophetic word.

In undertaking that, therefore, however eager may be their endeavors, they will find themselves successless, and the longer they continue the struggle, and the more thoroughly they exhaust their resources, the deeper will be their conviction that the attempt is both hopeless and sacrilegious; and that feeling will at length become so general and overpowering, that all efforts to vindicate anti-millenarianism will be abandoned, and the heresy die of its intrinsic emptiness and inanity. This is certain from the principles on which the question turns, which, like the axioms of geometry, lead necessarily to the results in favor of Millenarianism, which has been deduced from them. It is clear, also, from the fact that the characteristics and laws of figurative language and the principles of symbolization, which were presented to the public near twenty years ago, in the volumes to which Mr. Demarest and Mr. Gordon refer, convinced a great body of readers of their truth, and led a considerable number to adopt them, and take them as their guide in the interpretation of the prophecies. The difficulty now to be overcome, to give them the prevalence which they are ultimately to gain, is not so much to prove their truth, as it is to induce those who, at least, in the main, assent to them, to apply them to the prophetic portions of the Divine Word, and follow them implicitly to their legitimate results. That process, in fact, is in progress now in many minds; and when some great event, like the fulfilment of the sixth seal, takes place, that exemplifies their truth in an emphatic manner, and gives them a fresh conspicuity, then the people of God will generally be brought to the knowledge and reception of them, and will follow them in the study of the Sacred Word.

DO WHAT YOU CAN.

It is strange to behold the stupid lethargy that blinds the world, but who can change the decrees of God?

In 1858 I became deeply impressed with the Premillennial doctrine, and the speedy coming of our Saviour. This conviction arose from reading the Bible. It convinced me that "the time of the end" is here. Upon this point there can be no doubt. That He is now preparing the way of His coming, is as certain as the truth of the Bible. Should we not behold His coming between this and 1870, as predicted by so many writers, we must neither despair nor feel discouraged. Those who have "part in the first resurrection" will know the time, if not the "day and hour" of His coming. Blindness and death will rest upon all

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others. We must therefore not hope to convince any of the living except those that will be gathered from the earth at the seventh and last trump. What think you of the Premillennialists meeting in convention some time during the coming year? Can any good arise from it? We might fully organize and know our strength, and thus do much towards arousing the sleeping Christian mind. But when I reflect that God has especially decreed that only those that shall have part in the Millennial reign shall be brought to light, and that all others shall be left in darkness, I think it is not possible to do much more than we are doing. God, in due time and in his own way, will work out His perfect will. J. G. H.

Selections.

THE FOURFOLD GOSPEL.

The four Gospels form in some respects the most important portion of the Bible. Their value partly arises out of their relation to other portions of it. All its earlier revelations flow into them: all its later revelations flow out of them. They are, as it were, the heart through which, like life's blood, all its revelations circulate. But it is in their relation to Christ that their value pre-eminently consists. "In other parts of Scripture we hear Christ by the hearing of the ear, but here our eye seeth Him. Elsewhere we see Him through a glass darkly, but here face to face."*

On this account they claim the most affectionate as well as reverent perusal of the Church. The ancient Church recognized this claim at a very early period, by giving to each of them the name of "Gospel," a name which they did not originally bear, as written out by the four evangelists: "The Gospel according to Matthew,"—"The Gospel according to Mark,"—"The Gospel according to Luke,"—"The Gospel according to John." The claim may also be said to be particularly recognized in our own day. Never was there a period in the history of the Church when they were more carefully examined, more closely studied. The theological press teems with works relating to one or other of the numerous questions connected with their origin, their authenticity, their harmony, their literary and other characteristics: and "The Life of Christ" is a favorite topic of investigation with both the friends and the enemies of Christianity. The volumes which have been published of late under that title or on that subject form quite a library. It would require a lifetime to master them.

After all, the Gospels deserve our ever-renewed and increasingly attentive study. The same topics in them which have been perhaps most dwelt upon will always bear fresh and fuller investigation. There is an exhaustless fulness in them—in every one of them. Besides, there are multitudes everywhere who read the Gospels so perfunctorily, so carelessly, that they can hardly be said to know them, except in a very general way indeed. For example, it may very safely be assumed that many Bible readers have never observed anything singular or striking in the diversity by which the four canonical Gospels are distinguished from one another. That they were written by different authors, respectively named Matthew, Mark, Luke, John,—and that, with much that is common to all, there are certain circumstances which are only to be found in one or other of them, is no doubt generally enough known; but that there is anything in their diversity which is at all remarkable in either one way or other may very probably have been wholly unobserved, so common is it for familiarity to produce negligence of observation, as well in reading as in other matters.

Now here is a topic which may not unprofitably engage attention: the fourfold diversity of the Gospels; the individual characteristics of each; along with the historical unity which nevertheless binds them together, as in reality,

* Dr. David Brown.

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with all their differences, the Gospel—the one Gospel of Jesus Christ, the Son of God.

The mutual relationships of the Gospels, along with their special diversities, were perhaps more distinctly recognized by the ancient Church than they are now; at least it was then common to speak of them as the four books of the one Gospel, or, more frequently, the four-sided Gospel—the four-cornered Gospel—the four-square Gospel. It was also common, and the practice is still followed, to set forth their united yet diversified characteristics by various emblematical illustrations. Irenæus, one of the earliest fathers of the Church, compares them to the four quarters of the world, and the four chief winds, which blow over all the earth; and he says, "Plainly the Church must have four columns in the Gospel to support it, and from these must come forth a blast breathing mercy everlasting, and giving life to men." Augustine, the great divine of the early Church, compares them to the four great trumpets which are sounded together into the four quarters of the world to summon and gather the Church from the East and West and North and South, into a holy unity of faith. Calvin, the Reformer, compares them to a triumphal chariot, drawn by four steeds, in which Christ rides forth in great magnificence, and with rapid progress, before the whole Church to review the world. Another favorite and ancient emblem was taken from the river which flowed in a united stream through the garden of Eden to water it, and then separated into four channels as it issued out into the world. But perhaps the emblem most generally used in all ages is that of the four living creatures with the four faces of a man, a lion, an ox, and an eagle, which appeared in the visions of Ezekiel, moving as they were directed by the Spirit, and upholding with their interlaced and outspread wings the throne of the Man who is the likeness of the glory of the Lord; and which again appeared in the apocalyptic visions of John as in the midst of the throne and round about the throne; or rather, as an old expositor of the Reformation explains this account of their position, as between the throne and the elders, and round about the throne. There are interpreters indeed who hold that the four-faced living creatures of Ezekiel and John are really intended by the Spirit of God to symbolize the four evangelists, or, as we should rather say, those aspects of the person and the office of Christ Himself which they severally exhibit in their respective narratives.

We are not prepared to adopt the views of these interpreters. They appear to savor more of the sallow mysticism of the cloister than of the salutary meditation of the closet. We do not recognize in the four living creatures, as seen in vision by Ezekiel and John, the types of the fourfold representation of Christ in the four Gospels. It is enough to notice the analogy which has been pointed out, and to employ it as an ingenious and appropriately felicitous illustration of that representation—as a happy accommodation of human ingenuity to help the memory. In this way, or just as a similitude, let us adopt the comparison between the faces of the living creatures in their order, as seen by John, and the peculiar characteristics of the Gospels in the order in which we have them in the Bible. "And the first creature was like a lion." The lion is the emblem of Judah's royalty, for Judah was the royal tribe. "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down; he crouched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto Him shall the gathering of the people be." And in the Gospel according to Matthew, Christ is seen as "the Lion of the tribe of Judah," "the Root of David," the "Shiloh," who is at once "King and Lawgiver" in Judah; in other words, He is the promised royal Seed, "the Son of David, the Son of Abraham;" "and of the increase of His government and peace there shall be no end," for His "kingdom is not of this world;" it is "the kingdom of heaven." "And the second creature was like a calf," or "an ox," as it is in Ezekiel. This is the emblem, at least the oriental emblem, of patient, productive, profitable labor. For it is written in the law of Moses, "Thou shalt not muzzle the

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mouth of the ox that treadeth out the corn." And saith the wise man, "Where no oxen are, the crib is clean, but much increase is by the strength of the ox." And the Gospel according to Mark is pre-eminently the practical Gospel—the Gospel of action, as it is sometimes called. There is nothing royal in it, nothing great, nothing but the record of constant laborious exertion and endurance in ways of well-doing; that is to say, we have in it the narrative of the outward, active ministry of Christ; not His ministry of words, for there are no long sermons, and but a few short parables in it; but His ministry of deeds, as one laboring even unto death on behalf of others, and for their good; He makes Himself of no reputation, and takes upon him the form of a servant, the Lord's servant, according to a familiar view or aspect of His character, in which many of the prophecies exhibit Him. "And the third creature had a face as a man." Here we have the human aspect, an emblem of humanity in its broadest relationships, and without any distinction of class or country. "There is a spirit in man." "Man goeth forth unto His work and to His labor." "I drew them with cords of a man." And in the Gospel according to Luke, it is as the Son of man that Christ is brought before us; not so much as "the Son of David;" or as "the Minister of the circumcision," "the Servant of the Lord;" but as "the Son of Adam," the partaker of a common humanity with the whole family of mankind, and therefore the kinsman-Redeemer of the race, without respect to the old distinction of Jew and Gentile; "the priest after the order of Melchisedec," for the seed of Canaan under the curse, as well as for the seed of Abraham under the blessing. "And the fourth creature was like a flying eagle." Here is the emblem of far-seeing and high soaring knowledge. "Doth the eagle mount up at thy command, and make her nest on high?" "The way of an eagle in the air" is one of "three things," which Solomon says "are too wonderful for me." "Much on the wing, it often rises where no human eye can follow, and possesses," it is said, "the power of gazing with undazzled eyes upon the midday sun."* And in the Gospel according to John, are we not carried to a much loftier and sublimer height than in any of the other Gospels? For while in them the three evangelists walk with Christ as it were on earth, here John ascends with Him as it were to heaven, and to the very throne of God; he speaks of Him most of all in the transcendent and ineffable mystery of His Divine relationships; not as "the Son of David;" not as "the Son of Abraham;" not as "the Son of Adam;" but as "the Son of God."

We are now able to appreciate the comparison, and to employ it in helping us to keep in mind the peculiar characteristics of the various evangelists in their order. Let the creature like a lion remind us that in Matthew we have "the King," "the Lion of the tribe of Judah," "the Root and Offspring of David." Let the creature like a calf or an ox remind us that in Mark we have the "Man that goeth forth unto His work and to His labor," "the Workman that needeth not to be ashamed;" one who has taken upon Him "the form of a servant," "the Servant of the Lord." Let the creature which had a face as a man remind us, that in Luke we have "the Man Christ Jesus," "the Goel," that is, the brother of humanity, the kinsman-Redeemer of our race. In fine, let the creature like the flying eagle remind us that in John we have "the Lord from heaven," "the Word who was in the beginning God and with God," "the only-begotten Son which is in the bosom of the Father." We have only farther to say at present, that if the cherubim or four living creatures are to be regarded, according to the very generally received interpretation, as types of redeemed humanity in the plenary perfection of its glorified existence, we have in this fourfold, and as it were cherubic, representation of the evangelists, the all-perfect One in whom, as at once its prototype and its life-source, that plenitude of perfection is attained and realized. The redeemed are made like Him, and hence we find the reflection of His likeness in theirs, as in the cherubim.

* Jukes on the Gospels, p. 21.

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Suffer us to urge the consecutive, conscientious, and careful perusal of all the Gospels. Let it be remembered that they are all alike inspired, and separately intended for instruction. It is no work of supererogation when we have read one to read the next also—and then the next, and the next, till we have read all four. It is not reading the same thing over and over and over again, like the wearisomely vain repetitions of the Roman breviary. There are not two of the Gospels alike in their style of narrative, in their mode of representation, in their system of arrangement; and, viewed in connection with the Divine plan, the differences are intentional. So far from being staggered by them, we ought to be instructed by them all the better in the knowledge of Christ, established by them all the more in the faith of Christ. This is the gracious design of the Spirit of God in them; and once we obtain the key, the clue, to their elucidation, we shall find that there is not one of them which is not more or less subservient in its own peculiar place and way to that design.

And here we may be permitted to offer one or two remarks on what are commonly called "Lives of Christ," "Harmonies of the Gospel." From a very early period in the history of the Church, their unity of subject has induced many to attempt the combination and condensation of the four Gospels into one continuous narrative or complete whole as the one Gospel of Jesus Christ. Nor can there be a question that various advantages are to be derived from comparing the various Gospels, and exhibiting their entire consistency with one another in what they relate in common. At the same time, if they be viewed, not as histories complete in themselves so far as respects the particular purpose they were designed to serve, but just as so many repertories or magazines of material, so to speak, out of which we have to draw up a properly complete history for ourselves, there can be as little question that we have set ourselves a task which God never meant us to undertake, and which, moreover, with the means at our command, is altogether beyond the compass of our utmost energies. "Scripture," says a writer of our day, and what he says is so far applicable to the Gospels as part of Scripture, "Scripture cannot, as it were, be mapped, or its contents catalogued; but after all our diligence to the end of our lives and to the end of the Church, it must be an unexplored and unsubdued land, with heights and valleys, forests and streams, on the right and left of our path and close about us, full of concealed wonders and choice treasures."* At all events, a harmony of the Gospels in strict chronological order is impracticable. We cannot possibly work it out, at least with anything like scientific certainty; for this plain and obvious reason, that with the exception of the beginning and the end of their narratives, which as connected with a biography, almost necessarily correspond, the evangelists do not write chronologically:—each of them has his own distinct plan and system of arrangement, and this so independent of chronological order that if we attempt to put them together in such an order we find ourselves at once entangled in inextricable difficulties, and expose ourselves to the caustic rebuke of a sagacious citizen respecting an old minister of the High Church of Edinburgh, who was engaged for many years in constructing a Harmony of the sort: "He is a minister *that*, who spends his time and strength in trying to make four men agree that never quarrelled."

SCARLET SINS.

At no period in the country's history was there ever such cause, as exists now, for anxiety to the patriot and the Christian.

We have no desire to be alarmists; but there are certain very startling things to which it will not do to shut our eyes.

We have written already on certain matters, in which the national conscience is utterly corrupt; on matters, too, wherein *religion*, as it is called, has busied itself in increasing that corruption; that is to say, gambling has been taught, practised, and sometimes, for the first time, *introduced* by "religious fairs" for "religious" objects; and finally the Romanists have organ-

* Quoted in Trench's Hulsean Lectures, p. 102.

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ized gambling in this country as they have in Italy, into a regular source of revenue for "holy" objects.

The "religion" of the country has become *rotten* on that matter among others, and has ceased to have any moral sense upon the subject.

It is just so in regard to the marriage relation. The public conscience has become utterly rotten on that; and what people call "the religion" of the country has become rotten too. The so-called "Churches" have accepted the existing corruption without a murmur, and have, in the very midst of "revivals" and "gracious outpourings," blessed the union of adulterers and adulteresses, have certified to their "genuine conversion," and have admitted them into their communion. Of course we are speaking of those to whom the Circuit Judge has issued his license to break the Seventh Commandment, according to the laws of Indiana or Iowa!

Now, that there should be gross and grievous corruptions in the social life of a people, is in itself a thing serious and alarming. But there is still hope as long as the *religion* of the people denounces these corruptions, and refuses to recognize them as anything but what they are.

A people is not utterly lost until its "religion" has consecrated, or at least excused and justified its corruptions.

And this is the terrible feature of the case at present. On a mass of things which are eating at the very heart of the manliness, the decency and the Christianity of the country, the popular "religion" of the country is dumb. Some things which are rotting out the nation's life, that "religion" justifies; and some it even uses for its own purposes, and, as we have seen, tries to make out of them its money profit!

There is surely cause for fear to the patriot and the Christian herein. Nations have gone to utter degeneracy before; and the road they have travelled has been always the same, and is a road, by this time, marked out pretty clearly. We need scarcely say to any acquainted much with the past, that our own country is travelling that road in a very bold and decided way just now.

The great landmarks are clear enough—luxury, rapid riches, and especially *family* and *domestic* corruption.

There is still another point on the road which we have reached, and in some parts of the country passed—a point far down indeed on the road of national annihilation.

In the later days of Rome it became necessary to compel people to marry. Men and women were so unwilling to assume the burdens of the family and the care of children, that the ingenuity of legislation was taxed in vain to find inducements sufficient to overcome their unwillingness. The old Roman population of the empire was rapidly dying out, and but for the influx of the rude barbarians, Italy itself would have become a desert.

When the first emigrants visited the shores of New England and Virginia, they found the Indians dying out in the same way. One or two children in a family was the rule, and in many families there were none at all.

This was the case, too, in Australia, when the English colonists discovered it. The native population was disappearing by simple and regular excess of deaths over births. Certain tribes in Upper India have disappeared, in the memory of men now living, in just this manner In ancient times and modern, among great civilized nations and among savage tribes in the Eastern Continent and the Western, this has been the last striking mark of national decay, the final stage on the downward road.

It has been reached, we say, among ourselves. The enormous emigration has, so far, masked the evil. Our population has not decreased, because Europe has poured its thousands upon our shores, who, whatever else may be their faults, have not yet learned to deny that "children and the fruit of the womb are an heritage and gift that cometh of the LORD."

But it is the clear fact, that the original American population of these United States is fast disappearing. It is disappearing more rapidly, too, in New England than in any other portion of the country.

The war brought out some startling facts,

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and these, among the rest, by official and undoubted figures, that the original population of New England is fast decaying; that the mass of the men of military age were not fit, from disease of one sort or another, for military service; and that, but for the Irish and German immigration, New England would soon become empty of men. A friend, who is a careful observer—a New Englander by birth and breeding, and of large travel and experience there—says it is really startling to see the number of childless families, and the number of others where there are but one or two children at most. The dozen stalwart sons and blooming daughters of the old New England home are to be found nowhere now. The sons and daughters of the European immigrant are occupying the inheritance of the Puritans, and the children of the Puritan are disappearing from their own soil. One need hardly wonder at this, when a New England woman, writing in the infidel *Atlantic Monthly*, recommended, unrebuked, some years back, to New England mothers, the use of what even Gibbon calls "detestable precautions" when speaking of the vile Theodora. And this woman is considered one of the foremost "moral" writers of New England! And the *Atlantic Monthly* and her books are found on the centre-tables even of churchmen!

But these "detestable precautions" to avoid the natural burdens of the family, are not used by the New England mothers alone, nor justified only by *littérateurs* in the *Atlantic*. They are common enough in the West, also, where the land lies empty crying for men, where the expense of rearing children is almost nothing, and where their success in life is certain in any one of the thousand fields of human exertion. Here, if anywhere, the old blessing of "the man that hath his quiver full of these arrows in the hands of a giant—the young children," should be felt as a literal and present blessing still. And yet, here, in this teeming West, so horrible is the corruption into which our social and family life has sunk, that the daily papers a man takes into his house are filled with advertisements of Theodora's "detestable precautions," or the means of committing murder in security!

So universal has this become with us, that it is one of the marked things that first strikes a foreigner on coming among us. The very last book of travels in America contains extensive comments on this, as the most striking and unaccountable feature of American social life! There has probably never been so rapid and thorough a corruption in this respect among any people. And the penalties of premature old age, loss of health and beauty, of grace and strength, and an early death, or a lingering death in life, are exacted for all this relentlessly; and our wise physicians talk about "the delicacy of American women," and "the evils of thin shoes!"

There are those bold enough and honest enough, at last, we are happy to say, to speak out, and call things by their right names, and proclaim the changeless truth that the laws of nature and of God are not to be trampled on with impunity.

The foreign immigration is all that, to-day, increases the population of the country. We owe it to the healthy, hearty European mothers, who find health and happiness in obeying the laws of God, and bearing the burdens of life, that there are still, in this land, men to do its work, and women to share their lot, and that the curse of childlessness is not the common curse among us.

On the terrible sin which is revealed to be so common, the public conscience is dumb, as it is on so much else. There are thousands who practice it who are utterly ignorant of any wrong.

Here, too, comes in the duty of the Church to educate this depraved conscience. It may be "a delicate" matter; but delicacy is hardly an excuse for letting people go to ruin in the practice of a most horrible crime! It is really time to make delicacy yield for a moment to decency and righteousness.

"But it cannot be *preached* upon." We rather think it can. Indeed, we are very sure that it *must* be preached upon in some shape; and we had supposed that was precisely what a ministry exists for—to see that people do not corrupt themselves in utter blindness and ignorance. If there is no way in which people

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can be instructed in such a matter as this, our methods of administration need revising.

We can hardly take a ground like this. People must not be let to run blindly to their own ruin. The thing will be preached upon emphatically, at last, by the outraged laws of God and nature, in a way the whole world shall mark, unless *we* find some way to preach upon it, and that very effectively and convincingly.

It is a strange thing to see, among a Christian people, the reddest crime of heathenism revived; among the youngest people, the crime of worn-out and dying nations; and to see the means of its commission unblushingly advertised in so-called "religious" papers even, and to know that the confession of its commission is a jest on the lips of matrons.

"So children and the fruit of the womb are an heritage and gift that cometh of the Lord.

"Like as the arrows in the hands of the giant, so are the young children.

"Blessed is the man that hath his quiver full of them They shall not be ashamed when they speak with their enemies in the gate."

Editorial.

MILLENARIAN FUNGI.

A SOMEWHAT recent writer on Millenarianism, in a respectable religious newspaper, says, "We did designate the wild vagaries of the Anabaptists, the Mormons, and the Millerites, as fungus outgrowths of Millenarianism, and we cited them as illustrations of the tendency of Millenarianism towards fanciful interpretations of the Word of God," &c. By Millenarianism the writer meant the doctrine that Jesus Christ will come again, personally, the second time, at the termination of the times of the Gentiles, and with His raised and glorified saints, establish His Kingdom on earth, and reign over the nations a thousand years. And the design was, evidently, to discredit this doctrine by representing it as the parent of "wild vagaries" and "fanciful interpretations." For he remarks, in opposition to this doctrine, that it involves "a vast amount of fanciful, if not sensuous interpretations of the Scriptures." This charge demands investigation, and we propose, for the truth's sake, to inquire into the origin and development of Millenarian fungi.

That the Christians of the first three centuries of the present era were generally Millenarians is beyond question. This is admitted by the writer referred to. Gibbon says, "The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very essential degree to the progress of the Christian faith." Chillingworth, in his argument against the infallibility of the Roman Church, shows that the Millenarian doctrine, which that Church had discarded, "was, by the Church of the next age after the Apostles, held true and catholic." Professor Bush, in his Treatise on the Millennium, says, "During the first ages of the Church, when the style of Christianity was 'to believe, to love, and to suffer,' this sentiment seems to have obtained a prevalence so general as to be properly entitled all but absolutely catholic." These writers, with the exception perhaps of Chillingworth, were not Millenarians, and would not have testified to the catholicity of this doctrine during the first three centuries of Christianity, if they had not found it to be so beyond all question. Indeed Chillingworth says that it "was believed and taught by the most eminent fathers of that age next to the Apostles, and opposed by none." So that the nearer we go back to the Apostolic times the more absolutely catholic we find it to have been. And the first opponent of this doctrine appears to have been Dionysius Alexandrinus, who lived in the latter part of the third century. Now, finding, as we

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do, that this doctrine was held by the Primitive Church, and the more universally the nearer we go back to Apostolic times, it is to be inferred, that, even if simply traditional, it was taught by the Apostles themselves.

But Chillingworth further says, "that Justin Martyr grounds it upon the plain prophecies of the Old Testament, and express words of the New." The testimony of Justin Martyr is, "I, and as many as are Orthodox Christians in all respects, do acknowledge that there shall be a resurrection of the flesh, and a residence of a thousand years in Jerusalem rebuilt, and adorned and enlarged, as the prophets Ezekiel, and Isaiah, and others do unanimously attest." Again, "A certain man among us, whose name was John, one of the Apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should live a thousand years in the New Jerusalem, and after these should be the general resurrection and judgment." It has been objected to this doctrine that it was derived from a Jewish source. But this, though so stated, should not be regarded as a stigma, for what doctrine have we that is true and Scriptural, which comes not from a Jewish source? Were not Moses and the other writers of the Old Testament Jews? Were not Jesus, his Apostles, and the writers of the New Testament Jews? What then is meant by this objection, except to excite a silly and unjust prejudice against this doctrine? And all because the following tradition of the house of Elias has been quoted by Millenarians to sustain the view that the six days of creation and the succeeding Sabbath day were designed to represent Milleuniums, or so many successive periods of a thousand years each, viz., "That the world shall be (endure) six thousand years, two thousand void (of the law); two thousand years the law; and two thousand years the days of the Messiah; for the six days is a sign or intimation of these things, and the seventh prefigures the last Millennium, in which will be the day of judgment and the world to come." And if this be regarded as a merely Jewish fancy, what shall we say of Paul's doctrine in Heb. 4 : 1–9, that the seventh day in which God rested from all his works, shows that there remaineth the keeping of a Sabbath unto the people of God? Is that too a fancy? And Barnabas, one of the earliest uncanonical Christian writers, a contemporary with the Apostles, and who wrote before John the Revelator, says, "'And God made in six days the work of His hands, and He finished them on the seventh day, and He rested in it and sanctified it.' Consider, children, what that signifies, *He finished them in six days.* This it signifies, that the Lord God will finish all things in six thousand years. For a day with Him is a thousand years; as He himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is in six thousand years, shall all things be consummated. *And He rested the seventh day:* This signifies, that when His Son shall come, and shall abolish the season of the wicked one (Antichrist), and shall change the sun and the moon and the stars, then He shall rest gloriously in that seventh day." And if this be called fanciful, it is a fancy which exactly coincides with Paul's doctrine, and elucidates the same.

It has also been objected to this doctrine, "that Rev. 20 : 1–7 is the only express passage of Scripture in which mention is made of the period of a thousand years in connection with the prospective lot of the Church: consequently that which is emphatically styled *the doctrine of the Millennium* rests wholly and entirely upon the interpretation given of this portion of the Apocalypse." This objection is so ingeniously worded as to make it appear that Millenarianism must either stand or fall, as this passage may be interpreted for or against it. Millenarianism depend upon an interpretation of this one passage of Scripture! How strange that so intelligent and well-read a scholar, as Prof. Bush could make such a statement. If he had said that this was the only passage of Scripture, by which the length of that period was determined, and that the appropriateness of the term Millenarian to designate this doctrine depended upon whether this passage described that period or not, he might have been excused. But to his statement it may be replied, that the Millenarian doctrine of Christ's personal coming and reign with His saints over the na-

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tions on earth for a period of time variously designated as a "*day*," "*the day of the Lord*," "*that day*," "*that world* (αιωνος)," "*the world to come* (οικουμενην την μελλουσαν)," &c., is taught in all the Scriptures both of the Old and the New Testaments. And that the term Millenarian can be shown to be appropriately used to designate the doctrine concerning that period from the statement that "a day with the Lord is as a thousand years."

The next objection to be noticed, as stated by the writer just mentioned, is that this doctrine involves "a vast amount of fanciful, if not sensuous, interpretations of Scripture." And this he attempts to sustain by stating that Irenæus and Tertullian regarded the New Jerusalem, in Rev. 21, as a material city actually let down from heaven:" and that Papias had made some extravagant remarks about the excessive growth and fruitfulness of vines in the Millennium; and, by a quotation from Gibbon respecting the Millenarian doctrine, which he says, Neander, "especially as the theory was held by the Montanists of that day, abundantly confirms." Now while we admit the testimony of the enemies of Millenarianism to the catholicity of the doctrine in those early times, because the facts could not be denied, we cannot admit their representations of the doctrine itself, because of conflicting statements in reference thereto; because the piety and good sense of those early Christians forbid it; because there were heresies in relation to this as well as other doctrines; and because the enemies of this doctrine were evidently unacquainted with it, and very readily caught up any misrepresentation of it current at the time. Chillingworth says, "The Millenaries' doctrine was overborne, by imputing to them that which they held not; by abrogating the authority of St. John's Revelation, as some did; or by derogating from it, as others; ascribing it not to St. John, the Apostle, but to some other John, they knew not who: which Dionysius, the first known adversary of this doctrine, and his followers did; against the tradition of Irenæus, Justin Martyr, and all the fathers, their antecessors; by calling it a Judaical opinion, and yet allowing it as probable, by corrupting the authors for it; as Justin, Victorinus Severus." Bishop Bull says, "Those orthodox Christians were very far from believing that the felicity of this kingdom consisted in meats and drinks and marriages; which, as Dionysius of Alexandria informs us, was the impure and sordid opinion of Cerinthus. But they expected a Kingdom of Christ, in which peace would flourish, in which truth, and righteousness and piety would prevail, and the sacred name of God be everywhere celebrated with deserved praise.

In regard to the opinions of Cerinthus which were pronounced impure and sordid by Dionysius, Lardner says, "Allowing the character here given of Cerinthus by enemies to be in the main right and true, that he was a carnal man, and too fond of sensual enjoyments, still there is nothing impure or vicious in their description of his millenary state. They do not say that he taught that the Kingdom of Christ should consist in riot and excess, and intemperance, adulteries, and all manner of uncleanness; but in eating and drinking, and nuptial entertainments, and other festivities, none of which are unlawful."

Now, the discrepancies of these and other testimonies, respecting the Millenarian doctrine in that early age, admits of an explanation whereby it is effectually vindicated from the unjust aspersions of its opponents in aftertimes. This explanation is, that there are different aspects of the kingdom in relation to its rulers and subjects. For the saints of God being raised from the dead, or changed, will have immortal and spiritual, incorruptible and glorified bodies, and will be like the angels, neither marrying nor living in a natural state, but, made kings and priests, shall reign with Christ. And the restored Jews and remnants of other nations, yet in a natural state as subjects of that kingdom, will possess all those lawful pleasures of which Dionysius and others speak. Only, either ignorantly or wilfully, they speak of them as the pleasures to be enjoyed by the saints, thus confounding the state of the glorified rulers with the state of their subjects. And that the early Millenarians understood this distinction, Lardner shows, for he tells us that Irenæus and Lactantius say, "that at the time of the

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first resurrection there will be found some good men living upon the earth, and that of them in the space of a thousand years shall be born a numerous race, a godly seed; over whom likewise the raised saints are to reign, and by whom they are to be served." Lardner calls this a "pleasing delusion!" But is it a delusion? Is it not just what the Scriptures teach? See: there are not many or even two future comings of Christ; but there will be two stages of his next or second coming; the first, from the unapproachable light where he now dwells (1 Tim. 6 : 16) to the air or atmosphere of the earth, where his saints will meet him, as Paul says. (1 Thes. 4 : 15–17.) The second from the air to the earth when his saints will come with him. (Col. 3 : 4; Zech. 14 : 5; Jude 14.) As the resurrection and translation of the saints will take place at the first stage of Christ's coming, the times of the Gentiles must then come to an end. (Luke 21 : 24; Matt. 24 : 14.) Jewish nationality will also be restored, and they shall be recognized as God's people, according to their former estate. (Jer. 30 : 18–24; Ezek. 30 : 1–15.) Then will ensue a period of forty years or more (Nah. 7 : 15), during which the saints will be in the air with Christ, and the nations upon earth will be tried with respect to the relation they must sustain to Israel in the coming kingdom of the Messiah. (Deut. 32 : 8; Isa. 60 : 1–12.) At the close of that period the nations led by Gog, shall come against Israel (Ezek. 38 : 1–17; Zech. 14 : 1, 2), and when they shall have besieged and taken Jerusalem, and the distress of the Jews will be at its greatest, and there shall seem no way for their escape, then shall the second stage of Christ's coming take place. (Ezek. 38 : 18–23; Zech. 14 : 3–5.) Then shall Israel be saved from their enemies. (Jer. 30 : 3–7.) And shall acknowledge Jesus as their expected Messiah. (Matt. 23 : 39; Isa. 25 : 9; Zech. 12 : 1–10.) And he will judge those nations for their conduct towards his people Israel. (Joel 3 : 1–16; Matt. 25 : 31–46.) And all the oppressors and spoilers of his people shall be pronounced accursed, and cut off from the earth, and with the wicked of all ages, be punished with everlasting destruction from the presence of the Lord and the glory of his power. And all who have favored and helped his people Israel will with them enter into the kingdom as its subjects. (Matt. 25 : 46; 2 Thess. 1 : 6–10.)

Then the Messianic kingdom will be established, in which Christ will take the throne of his father David. (1 Chron. 17 : 3–14; Psalm 89 : 35–37; 102 : 13–16; Isa. 9 : 6, 7; Jer. 23 : 5, 6; Luke 1 : 31–33; Acts 15 : 13–18.) His saints shall be kings and priests, and reign with him. (Matt. 19 : 28, 29; 2 Tim. 2 : 12; Rev. 2 : 26, 27; 3 : 21; 5 : 9, 10; 20 : 6.) Restored Israel will be the chief of the nations in natural flesh (Isa. 61 : 1–11), and all nations shall be in subjection, and live in peace. (Ps. 2 : 6–9; 47 : 3; Isa. 2 : 2–5; Ezek. 38 : 2, 3; Dan. 7 : 13–14.) And this reign over the nations will be for a thousand years, called the Day of the Lord (Rev. 20 : 6; 2 Pet. 3 : 8); and those cut off and excluded from it at its commencement will be excluded for the whole period or age, that is for an *aion* or forever, and those who enter into it as its subjects will live through the whole period or forever; for there will be no natural deaths during that time, but only capital punishment on being cut off as accursed. (Isa. 65 : 20; 66 : 23, 24; Deut. 18 : 18, 19; Acts 3 : 22, 23.) The atmosphere will be salubrious, and the fruits of the earth wholesome and abundant. (Isa. 4 : 2; 30 : 23–26; Amos 9 : 13.)

The Scriptures referred to, and numerous others not mentioned, fully establish the claim of those ancient Millenarians, that this doctrine was founded upon the Scriptures of the Old and New Testaments, and received by them as the teaching of the Apostles and their immediate disciples. And the charge of Judaizing brought against them by their enemies has no other foundation than their belief, that in the Millennial Kingdom the restored Jewish nation would have the pre-eminence over all other nations, according to the testimony of God's Word. The extravagant statement respecting "vines with ten thousand branches, and each branch ten thousand boughs, and each bough ten thousand shoots, and each shoot ten thousand clusters, and each cluster ten thousand berries, and each berry would yield twenty-

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five measures of wine," gravely imputed to Papias, and cited by Anti-Millenarian writers, is evidently a burlesque on the term thousand, written by some opponent of the doctrine in corrupting the text of Papias; if it be not all a forgery. And doubtless much more of the "fanciful and sensuous" has a similar origin: for Chillingworth says, that "imputing to them that which they held not," was one of the means of overbearing the Millenarian doctrine.

But it would be strange if the heresies of the first three centuries had not affected this doctrine as well as others—strange if none of its advocates had misstated it—strange if there had been no "fungous outgrowth" from these causes, which might furnish its opponents an occasion to misrepresent it and traduce it. We find by the New Testament that there were heresies in regard to the relations of Christ (2 Pet. 2: 1; 1 John 2: 22, 23; 2 John 7–10; Jude. 4); on the resurrection of the dead (1 Cor. 15: 12; 2 Tim. 2: 18); on the second coming and kingdom of Christ (2 Pet. 3: 14–17); and other things (Rev. 2 and 3). Now persons denying the resurrection of the dead, or holding that it was past already, would necessarily deny the Millenarian doctrine or pervert it; and if such had already appeared in the days of the Apostles, we need not think it strange that they should be found during the first three centuries. Justin Martyr, therefore says, "Though you chance to meet with some called Christians, who do not confess this, but dare to blaspheme the God of Abraham, the God of Isaac, and the God of Jacob, which also say there is no resurrection of the dead, but as soon as they die their souls are received into heaven,—do not you think them Christians?" Thus he shows that the heretics who denied the Millennium, denied also the resurrection of the dead, and though called Christians were not Christians.

Concerning the Montanists, who have been branded by their enemies as heretics, because they were extremely abstemious in their diet, and were decided Millenarians, John Wesley observes, "By reflecting on an old book which I have read, I was fully convinced of what I had long suspected, that the Montanists in the second and third centuries were real scriptural Christians." And Jeremy Taylor says, in regard to their abstinence, that "Epiphanius affixes that to Montanus which Epiphanius believed a heresy, and yet which Montanus *did not teach*." Neander thus describes his Millenarianism: "He announced the judgments impending over the persecutors of the Church, the second coming of Christ, and the approach of the Millennial reign, the happiness of which he set forth in the most attractive colors:" but he says not one word to justify the charge of "fanciful and sensuous" interpretation of Scripture on this subject. He evidently believed with the orthodox of that age on this doctrine; and abating a little from his claim to prophetical inspiration, and his dogma against second marriages, there is absolutely nothing which can be charged against him as heresy.

So far we have found little or nothing of a fungous character in connection with this doctrine during the first three centuries. The charge of "fanciful and sensuous interpretations of Scripture," is not sustained by any adequate testimony. Oriental descriptions of the fertility of the earth and the pleasures of its peaceful inhabitants, is the only foundation of such a charge; a charge which might be brought against the Scriptures themselves: for they represent the happy subjects of that Kingdom as living in the quiet enjoyment of all earth's lawful pleasures. Some imperfectly instructed Christians may have understood these as constituting the felicity of the raised and glorified saints; but there is no evidence of it, and the charge seems to be founded altogether on the misapprehension of their enemies. The doctrine stands as purely orthodox, scriptural, and catholic, as much, if not more so, than any other doctrine of the Christian faith during that age.

* *

THE DAYS OF NOAH.

The Bible tells us of a time when all the evils of sin and sinners shall be removed, and holiness fill the whole world. That blessed time will come just as certainly as to-morrow's sun will rise. But, it is to be feared that very many good people are greatly and most dangerously deceived as to the manner of its com-

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ing. Many suffer themselves to be deluded with the false idea, that that time will gradually glide in upon the world, through the preaching of the Gospel and the present administration of things; whereas, the Scriptures teach the direct opposite. Let us examine the word of God on this point.

The inspired Paul says: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron." "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Peter says: "Knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts, and saying: 'Where is the promise of His coming?' for, since the fathers fell asleep, all things continue as they were from the beginning of creation." Jude says: "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." The blessed Jesus, in speaking of His second personal coming, says: "That day shall not come, except there be a falling away first." Many servants shall say: "My Lord delayeth His coming, and shall begin to smite their fellow servants, and to eat and drink with the drunken; and the Lord shall come in a day when they look not for Him, and cut them asunder, and appoint them their portion with hypocrites."

These are only a few of the many dark and awful descriptions in which the word of God teaches us the abounding wickedness of the world up to the very day that Christ comes. Yea, so extensive and universal will be the wickedness and apostasy of the great mass of mankind to the last, that Jesus asks the question: "When the Son of man cometh, shall He find faith on the earth?" "As it was in the days of Noah, so shall it be also in the days of the Son of man."

What, then, were the characteristic features of the days of Noah? One simple, but awful word describes the last period of the antediluvian world—that word is *wickedness*. The days of Noah were days of *wickedness*, abounding wickedness. People were not only giants in size, but also in wickedness. A portrait of those days has been drawn by an infallible historian. The Spirit of the Living God tells us what was the character of the days of Noah:

"And it came to pass, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said: 'My Spirit shall not always strive with man, for that he also is flesh.' There were giants in the earth in those days. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Such is the picture, and the Son of God Himself has told us that: "*As it was in the days of Noah, so shall it be also in the days of the Son of man.*"

Let us, then, compare this account with the present times, and see how far the features of the one correspond with those of the other.

1. "*The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose.*" This indicates depravity among the children of Seth, "the sons of God." Professors of religion married the profane, the pious mingled with the depraved, without discrimination or distinction. Believers were "unequally yoked with unbe-

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lievers." The result was, that adultery, fornication, and lewdness of every description was everywhere dominant. Just such a state and condition of morals as such a conformity of the Church to the world would naturally produce, characterized the days of Noah.

And what is the condition of things in this respect at the present time? Do not the sons and daughters of God, *i. e.*, those who are so by profession, show a much fonder love and attachment to the sons and daughters of the world than they do to those who are truly and decidedly the Lord's? They realize no pleasure in their company. They seek, and vastly prefer that which is pleasing and captivating to the corrupt taste, which they can only find with those of the world. Hence, you can always more readily find ten church-members willing to attend a party of pleasure than half that number to attend a prayer-meeting or any religious service. Hence, also, the alarming amount of conjugal infidelity that prevails. The records prove that the present age is one of awful depravity—an age of adultery, fornication, and lewdness. Divorces, with the vulgarity and obsceneness brought forth in connection with them, and the staple of conversation respecting them, are greatly multiplying, and the most shameful things in this regard, are of almost daily occurrence. And any one having eyes to see, and ears to hear, and a judgment to discern, must admit that "the leprosy of lust, the gangrene of hell," has fastened upon the vitals of the world—that, in this respect, history is repeating itself, and that the present age answers to the days of Noah.

2. God then said: "*My Spirit shall not always strive with man.*" The Spirit of God no longer wrought as aforetime. Wickedness had become so deeply rooted in the hearts of men, that divine truth was quite choked out. The preaching of the word ceased to have saving effect.

And have we not, to a most alarming extent, just such a condition of things at the present time? The minister of Christ may come before his people with his own heart full, and warm with the Spirit of his Master, and fully conscious of his fearful responsibility, proclaiming the most solemn and searching truths, and yet how few will believe him; how many will laugh at, and scoff, and deride his message. A most incorrigible hardness as regards the claims of God and the soul, characterizes the great mass of mankind. Their hearts seem totally destitute of moral sensibility. Nothing seems to seize upon their hearts. All the enginery of truth, love, and judgment, plays upon them to no effect. All serious and soul-saving religion is despised. In the days of Noah they mocked and derided the messenger and despised the message of salvation, and so it is now.

3. It is further said, that "*the earth was filled with violence.*" And what a record do the daily papers present, of the most shocking and diabolical crimes. Murders, and assassinations, and wholesale butcheries, and defalcations and peculations are of such frequent occurrence that they scarcely excite a moment's thought. And as with individuals so with nations. The present age has been unprecedented for revolutions, rebellions, "wars, and rumors of wars." From one end of the earth to the other, war! war! war! and still there is no hope for the better. Everywhere vast preparations for battle are making, whilst monarchs hide their bloody purposes under promises of peace. The prophet's words are now being put into practical effect, "Proclaim ye this among the gentiles, prepare war; wake up the mighty men: let all men of war draw near, let them come up: beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong." At this present hour, the world is like a magazine, waiting only for the match to be applied to explode from end to end. And in point of violence, wars, and bloody conflicts, the present times resemble the days of Noah.

J. F. F.

NOTE.—We are compelled, for want of space, to break off this article in the midst. The remainder will appear in our next. As it is, however, it forms a solemn and appropriate close to our fifth volume.—ED.

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Fathers House

many mansions

when will we occupy them

113-116

"Time to awake." 150

Luther said: "Build a chur[illegible]

[illegible] and the devil will be[illegible]

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The Prophetic times.

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